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ΑΙΣΧΥΛΟΥ.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

THE

PROMETHEUS CHAINED

OF

Æ S C H Y L U S

WITH SHORT ENGLISH NOTES

FOR THE USE OF SCHOOLS.

.95.

OXFORD,

JOHN HENRY PARKER;

AND 377, STRAND, LONDON.

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BIBLIOTHECA · BODLEIANA ·

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

DRAMATIS PERSONÆ.

ΚΡΑΤΟΣ ΚΑΙ ΒΙΑ. (Strength and Force, two subordinate deities in the employ of Zeus.)

ΗΦΑΙΣΤΟΣ. (Vulcan, ordered to bind Prometheus.)

ΠΡΟΜΗΘΕΥΣ. (Prometheus. See the introduction.)

ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ ΝΥΜΦΩΝ. (Chorus of the daughters of Oceanus.)

ΩΚΕΑΝΟΣ. (Oceanus, an old god, friendly to Prometheus.)

ΙΩ Η ΙΝΑΧΟΥ. (Io, the daughter of Inachus.)

ΕΡΜΗΣ. (Mercury, the messenger from Zeus to Prometheus.)

PREFACE.

THE notes in this edition of Æschylus have been compiled with the view of refreshing the memory of the student as to various difficulties, and suggesting what seems generally received as the preferable interpretation. Copious references to Mr. Jelf's able edition of Kühner's Greek Grammar have been added, as likely to suggest attention to many intricate constructions, and to make the student understand *why*, as well as *what*, Æschylus has written.

It would be impossible, within such narrow limits, to enter into much discussion of various readings, or deep refinements of criticism; moreover, the editor's object is simply to explain Dindorf's text (as the one most generally used), but it is hoped that, while by no means professing to supersede the use of larger commentaries, these brief annotations will be found useful companions, and that, while giving the most probable *results* of lengthy investigations, they will save the student some trouble, and contribute to that habit of accurate construing, which must ever be the base of all solid and useful scholarship. In the present play, and in the Septem contra Thebas, great use has been made of the labours of the Rev. J. Griffiths, M.A., Subwarden of Wadham College, whose collection of annotations displays most praiseworthy diligence and accuracy.

Oxford, June 24th, 1853.

INTRODUCTION.

PROMETHEUS, son of the Titan Jupiter (*Hes. Theog.* 528) by Clymene, and brother of Atlas and Epimetheus (*id.* 507), or, according to Æschylus (Prom. 18), by Themis[a], is said to have practised various stratagems tending to ridicule the power of the gods, while he sought to exalt and benefit mortals to the utmost.

"During the reign of Zeus, when gods and men were disputing with one another at Mecone (afterwards Sicyon), Prometheus, with a view to deceive Jove and rival him in prudence, cut up a bull and divided it into two parts: he wrapped up the best parts and the intestines in the skin, and at the top he placed the stomach, which is one of the worst parts, while the second part consisted of the bones covered with fat. When Jove pointed out to him how badly he had made the division, Prometheus desired him to choose, but Zeus, in his anger, and seeing through the stratagem of Prometheus, chose the heap of bones covered with the fat. The father of the gods avenged himself by

[a] See some other accounts in Schütz' introduction, and in Smith's Dict. of Mythology, s. v. Prometheus, to which I am indebted for some portion of the introduction, and particularly Grote's Greece, v. 5, p. 102, sqq.

withholding fire from mortals, but Prometheus stole it in a hollow tube (of *fennel-giant*. See vs. 110 of this play). Zeus now, in order to punish men, caused Hephæstus to mould a virgin, Pandora by name, whom Athena adorned with all the charms calculated to entice mortals; Prometheus himself was put in chains, and fastened to a pillar, where an eagle sent by Zeus consumed in the daytime his liver, which, in every succeeding night, was restored again. Prometheus was thus exposed to perpetual torture, but Hercules killed the eagle, and delivered the sufferer, with the consent of Zeus, who thus had an opportunity of allowing his son to gain immortal fame (Hes. *Theog.* 521 sqq.; *Op. et Dies*, 47 &c.; Hygin. *Poet. Ast.* ii. 15; Apollod. ii. 5, § 11). Prometheus had cautioned his brother Epimetheus against accepting any present from Zeus, but Epimetheus, disregarding the advice, accepted Pandora, who was sent to him by Zeus, through the mediation of Hermes. Pandora then lifted the lid of the vessel in which the foresight of Prometheus had concealed all the evils which might torment mortals in life. Diseases and sufferings of every kind now issued forth, but deceitful hope alone remained behind (Hes. *Op. et Dies*, 83 &c. Comp. Horat. *Carm.* i. 3. 25 &c.)."

Such is the legend related by Hesiod. The story, as dramatically treated by Æschylus, may be said to commence with his punishment on a rock in Scythia. He is here represented as an immortal god (14, 121), who had previously assisted Zeus against the Titans (199—220), and prevented him being expelled his kingdom. Zeus, however, conceived a spite against the race of mortals, and

wished to abolish them, and create a new generation. Prometheus alone of the gods (234) resisted this tyrannical attempt, and having saved mortals from destruction, he deprived them of knowledge of futurity, granting them hope instead (248, 250). He also taught them the use of fire (252), and made them acquainted with the arts of building, astronomy, mathematics, writing, the means of rendering animals subservient to the purposes of life, navigation, the use of simples, divination, working in metals, and all the arts of early civilization (250, 445 sqq., 480 sqq.). As a punishment for this philanthropic disposition (11), Jupiter ordered two of his ministers, Kratos and Bia, to seize him, and chain him between a ravine in a rock in a distant region of Scythia (1 sqq.), where he bewailed his lot in solitude. Hephæstus, the unwilling agent of the will of Zeus (14) evinced great compassion, but Kratos and Bia scoffed at the god as they beheld his sufferings. Meanwhile, the sound of the hammer in riveting his fetters had attracted the notice of the daughters of Oceanus (132), and they came to see and comfort him. To them, in the course of conversation, Prometheus intimated his firm belief that Zeus would hereafter be glad to release him from his chains (176, 182 sqq.). Whilst engaged in the narrative of his services towards Jove and of the benefits he had conferred on mortals, Oceanus himself arrived and exhorted him to submit to Zeus, and to refrain from the threatening language he had used (307 sqq.). His presence gave little pleasure to the fettered god (298), who treated his advice with contempt, and he accordingly departed, the chorus, however, consisting of

his daughters, still remaining. At their request Prometheus entered into a detailed account of the benefits he had conferred upon the human race (447—506), at the same time gloomily hinting at a future destiny which would reverse the fortunes of Zeus and himself (513—520), which he however refuses to explain.

By and by, Io—the unhappy victim of the passion of Zeus, who by the jealousy of Juno had been turned into a heifer, and was driven over the earth tormented by a stinging insect (567), and ever haunted by the ghost of the hundred-eyed Argus—enters, and is at once recognised by Prometheus. At the request of the chorus she gives a piteous recital of her sufferings, and then implores Prometheus to inform her as to what further troubles await her. He complies with her demand at great length (708—870), tracing her future history down to the catastrophe of the Belides. He likewise hints more clearly at the future ruin of Zeus, declaring that he would beget by a certain woman a son, who would hereafter dethrone his father. Zeus, feeling anxious to know the decrees of fate more accurately, and enraged at the threatening tone in which Prometheus still persevered, sends Hermes (941 sqq.) to demand the clear explanation of his language. The insolence of the messenger elicits the utmost contempt from Prometheus; and after various mutual revilings, a thunderbolt rends the rock, and, amidst a terrific convulsion of the elements, but with unshaken fortitude and confidence, Prometheus is hurled down into Tartarus.

As to the accomplishment of the prophecy, it is said by

some authors (Apollod. ii. 5. § 4) that Zeus himself delivered Prometheus, when he had been at length informed by him that Thetis would bear him a son, who would despoil him of his sovereignty (Serv. on Virg. Ecl. vi. 42; Hygin. Fab. 54; Æsch. Prom. 167 etc. 376). Others say that his torments lasted until another god, Chiron the centaur, voluntarily offered himself as a substitute in his place.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΡΑΤΟΣ ΚΑΙ ΒΙΑ.
ΗΦΑΙΣΤΟΣ.
ΠΡΟΜΗΘΕΥΣ.
ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ ΝΥΜΦΩΝ.
ΩΚΕΑΝΟΣ.
ΙΩ Η ΙΝΑΧΟΥ.
ΕΡΜΗΣ.

ΥΠΟΘΕΣΙΣ[a].

Προμηθέως ἐν Σκυθίᾳ δεδεμένου διὰ τὸ κεκλοφέναι τὸ πῦρ πυνθάνεται Ἰὼ πλανωμένη ὅτι κατ' Αἴγυπτον γενο-

[a] Æschylus wrote three pieces on the story of Prometheus, the δεσμώτης, the λυόμενος, and the πυρφόρος or πυρκαεύς, if this be not a distinct name of a fourth play. Of these the last was a satyric drama, acted in the year B.C. 472, together with the Phineus, Persæ, and Glaucus Potniensis, as we learn from the author of the argument to the Persæ. And Hermann produces some strong reasons for thinking that that play was not included in the same tetralogy with the Prometheus Vinctus, and even conjectures that it was the earlier composition of the two.

From the note on vs. 365, it will appear that the Prometheus Vinctus was not acted till after the year B.C. 475. But it is also probable that it was not acted later than the

μένη ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξεται τὸν Ἔπαφον. Ἑρμῆς δὲ παράγεται ἀπειλῶν αὐτῷ κεραυνωθήσεσθαι, ἐὰν μὴ εἴπῃ τὰ μέλλοντα ἔσεσθαι τῷ Διί. προέλεγε γὰρ ὁ Προμηθεὺς ὡς ἐξωσθήσεται ὁ Ζεὺς τῆς ἀρχῆς ὑπό τινος οἰκείου υἱοῦ. τέλος δὲ βροντῆς γενομένης ἀφανὴς ὁ Προμηθεὺς γίνεται.

Κεῖται δὲ ἡ μυθοποιία ἐν παρεκβασει παρὰ Σοφοκλεῖ ἐν Κολχίσι[b], παρὰ δὲ Εὐριπίδῃ ὅλως οὐ κεῖται. ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ[c] ἐπὶ τὸ Καυκά-

year B.C. 468, when Sophocles brought his first performances upon the stage and gained the prize from Æschylus. For there are nowhere more than two principal actors, two speakers, on the stage at once; and Aristotle, (Poet. x.) states that although Æschylus was in fact the inventor of the drama by introducing two speakers instead of one between the choral odes, yet he proceeded no further in refinement until a third had been added by Sophocles. But we can make no nearer approximation to the date of this play. Griffiths.

[b] ἐν Κολχίσι. One line of this play, which has been preserved to us, Soph. fr. 317, contains the name of Prometheus.

[c] ἐν Σκυθίᾳ. See below l. 10, and of the play itself, vss. 2, 301, 719. In the Prometheus Solutus, as is evident from the extant fragments of that play and from the authors who have preserved them, mount Caucasus κατὰ τὸν κοινὸν λόγον was the scene of his punishment. But Hermann pronounces it to be perfectly clear that in the play before us he is bound, not on Caucasus part, but in some of European Scythia, at a considerable distance from that mountain, and not far from the sea; and observes that Æschylus doubtless made this alteration in the received story in order that his Chorus of Ocean Nymphs might be more readily supposed to have been startled from their caves, and old Ocean

σιον ὄρος· ὁ δὲ χορὸς συνέστηκεν ἐξ Ὠκεανίδων νυμφῶν. τὸ δὲ κεφάλαιον αὐτοῦ ἐστι Προμηθέως δέσις.

Ἰστέον δὲ ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν Καυκάσῳ φησὶ δεδέσθαι τὸν Προμηθέα, ἀλλὰ πρὸς τοῖς Εὐρωπαίοις μέρεσι τοῦ Ὠκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἔξεστι συμβαλεῖν.

ΑΛΛΩΣ.

Προμηθέως ἐκ Διὸς κεκλοφότος τὸ πῦρ καὶ δεδωκότος ἀνθρώποις, δι' οὗ τέχνας πάσας ἄνθρωποι εὕροντο, ὀργισθεὶς ὁ Ζεὺς παραδίδωσιν αὐτὸν Κράτει καὶ Βίᾳ, τοῖς αὐτοῦ ὑπηρέταις, καὶ Ἡφαίστῳ, ὡς ἂν ἀγαγόντες πρὸς τὸ Καυκάσιον ὄρος δεσμοῖς σιδηροῖς αὐτὸν ἐκεῖ προσηλώσαιεν. οὗ γενομένου παραγίνονται πᾶσαι αἱ Ὠκεαναῖαι νύμφαι πρὸς παραμυθίαν αὐτοῦ, καὶ αὐτὸς ὁ Ὠκεανὸς, ὃς δὴ καὶ λέγει τῷ Προμηθεῖ, ἵνα ἀπελθὼν πρὸς τὸν Δία δεήσεσι καὶ λιταῖς πείσῃ αὐτὸν ἐκλῦσαι τοῦ δεσμοῦ Προμηθέα. καὶ Προμηθεὺς οὐκ ἐᾷ, τὸ τοῦ Διὸς εἰδὼς ἄκαμπτον καὶ θρασύ. καὶ ἀναχωρήσαντος τοῦ Ὠκεανοῦ παραγίνεται Ἰὼ πλανωμένη, ἡ τοῦ Ἰνάχου, καὶ μανθάνει παρ' αὐτοῦ ἅ τε πέπονθε καὶ ἃ πείσεται, καὶ ὅτι τὶς τῶν αὐτῆς ἀπογόνων λύσει αὐτὸν, ὃς ἦν ὁ Διὸς Ἡρακλῆς, καὶ ὅτι ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξει τὸν Ἔπαφον. θρασυστομοῦντι δὲ Προμηθεῖ κατὰ Διὸς, ὡς ἐκπεσεῖται τῆς ἀρχῆς ὑφ' οὗ τέξεται παιδὸς, καὶ ἄλλα

himself called out from his retirement, by the sound of the blows of Vulcan's mallet.

In Lucian's dialogue, § 4, Prometheus speaks of himself as fixed πλησίον τῶν Κασπίων τούτων πυλῶν ἐπὶ τοῦ Καυκάσου οἰκτιστον θέαμα πᾶσι Σκύθαις. Griffiths.

βλάσφημα λέγοντι, παραγίνεται Ἑρμῆς, Διὸς πέμψαντος, ἀπειλῶν αὐτῷ κεραυνὸν, εἰ μὴ τὰ μέλλοντα συμβήσεσθαι τῷ Διὶ εἴπῃ· καὶ μὴ βουλόμενον βροντὴ καταρραγεῖσα αὐτὸν ἀφανίζει.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ ἐπὶ τὸ Καυκάσιον ὄρος, ἡ δὲ ἐπιγραφὴ τούτου ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΚΡΑΤΟΣ.

Χθονὸς μὲν ἐς τηλουρὸν ἥκομεν πέδον,
Σκύθην ἐς οἶμον, ἄβροτον εἰς ἐρημίαν.
Ἥφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς
ἃς σοι πατὴρ ἐφεῖτο, τόνδε πρὸς πέτραις
ὑψηλοκρήμνοις τὸν λεωργὸν ὀχμάσαι 5
ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.
τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,
θνητοῖσι κλέψας ὤπασεν· τοιᾶσδέ τοι
ἁμαρτίας σφὲ δεῖ θεοῖς δοῦναι δίκην,
ὡς ἂν διδαχθῇ τὴν Διὸς τυραννίδα 10
στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

ΗΦ. Κράτος Βία τε, σφῷν μὲν ἐντολὴ Διὸς
ἔχει τέλος δὴ κοὐδὲν ἐμποδὼν ἔτι·
ἐγὼ δ' ἄτολμός εἰμι συγγενῆ θεὸν
δῆσαι βίᾳ φάραγγι πρὸς δυσχειμέρῳ. 15
πάντως δ' ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν·
εὐωριάζειν γὰρ πατρὸς λόγους βαρύ.
τῆς ὀρθοβούλου Θέμιδος αἰπυμῆτα παῖ,
ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ, 20
ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν
ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογὶ

χροιᾶς ἀμείψεις ἄνθος· ἀσμένῳ δέ σοι
ἡ ποικιλείμων νὺξ ἀποκρύψει φάος,
πάχνην θ' ἑῴαν ἥλιος σκεδᾷ πάλιν· 25
ἀεὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ
τρύσει σ'· ὁ λωφήσων γὰρ οὐ πέφυκέ πω.
τοιαῦτ' ἐπηύρου τοῦ φιλανθρώπου τρόπου.
θεὸς θεῶν γὰρ οὐχ ὑποπτήσσων χόλον
βροτοῖσι τιμὰς ὥπασας πέρα δίκης. 30
ἀνθ' ὧν ἀτερπῆ τήνδε φρουρήσεις πέτραν,
ὀρθοστάδην, ἄϋπνος, οὐ κάμπτων γόνυ·
πολλοὺς δ' ὀδυρμοὺς καὶ γόους ἀνωφελεῖς
φθέγξει· Διὸς γὰρ δυσπαραίτητοι φρένες·
ἅπας δὲ τραχὺς ὅστις ἂν νέον κρατῇ. 35
ΚΡ. εἶεν, τί μέλλεις καὶ κατοικτίζει μάτην;
τί τὸν θεοῖς ἔχθιστον οὐ στυγεῖς θεὸν,
ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας;
ΗΦ. τὸ ξυγγενές τοι δεινὸν ἥ θ' ὁμιλία.
ΚΡ. ξύμφημ', ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων 40
οἷόν τε πῶς; οὐ τοῦτο δειμαίνεις πλέον;
ΗΦ. ἀεί γε δὴ νηλὴς σὺ καὶ θράσους πλέως.
ΚΡ. ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· σὺ δὲ
τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην.
ΗΦ. ὦ πολλὰ μισηθεῖσα χειρωναξία. 45
ΚΡ. τί νιν στυγεῖς; πόνων γὰρ ὡς ἁπλῷ λόγῳ
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.
ΗΦ. ἔμπας τὶς αὐτὴν ἄλλος ὤφελεν λαχεῖν.
ΚΡ. ἅπαντ' ἐπαχθῆ πλὴν θεοῖσι κοιρανεῖν·
ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός. 50
ΗΦ. ἔγνωκα τοῖσδε κοὐδὲν ἀντειπεῖν ἔχω.
ΚΡ. οὔκουν ἐπείξει δεσμὰ τῷδε περιβαλεῖν,
ὡς μή σ' ἐλινύοντα προσδερχθῇ πατήρ;

ΗΦ. καὶ δὴ πρόχειρα ψάλια δέρκεσθαι πάρα.
ΚΡ. λαβών νιν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει 55
ῥαιστῆρι θεῖνε, πασσάλευε πρὸς πέτραις.
ΗΦ. περαίνεται δὴ κοὐ ματᾷ τοὔργον τόδε.
ΚΡ. ἄρασσε μᾶλλον, σφίγγε, μηδαμῇ χάλα.
δεινὸς γὰρ εὑρεῖν κἀξ ἀμηχάνων πόρους.
ΗΦ. ἄραρεν ἥδε γ' ὠλένη δυσεκλύτως. 60
ΚΡ. καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα
μάθῃ σοφιστὴς ὢν Διὸς νωθέστερος.
ΗΦ. πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.
ΚΡ. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον
στέρνων διαμπὰξ πασσάλευ' ἐρρωμένως. 65
ΗΦ. αἰαῖ, Προμηθεῦ, σῶν ὕπερ στένω πόνων.
ΚΡ. σὺ δ' αὖ κατοκνεῖς τῶν Διός τ' ἐχθρῶν ὕπερ
στένεις; ὅπως μὴ σαυτὸν οἰκτιεῖς ποτε.
ΗΦ. ὁρᾷς θέαμα δυσθέατον ὄμμασιν.
ΚΡ. ὁρῶ κυροῦντα τόνδε τῶν ἐπαξίων. 70
ἀλλ' ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε.
ΗΦ. δρᾶν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.
ΚΡ. ἢ μὴν κελεύσω κἀπιθωΰξω γε πρός.
χώρει κάτω, σκέλη δὲ κίρκωσον βίᾳ.
ΗΦ. καὶ δὴ πέπρακται τοὔργον οὐ μακρῷ πόνῳ. 75
ΚΡ. ἐρρωμένως νῦν θεῖνε διατόρους πέδας·
ὡς οὐπιτιμητής γε τῶν ἔργων βαρύς.
ΗΦ. ὅμοια μορφῇ γλῶσσά σου γηρύεται.
ΚΡ. σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν
ὀργῆς τε τραχύτητα μὴ 'πίπλησσέ μοι. 80
ΗΦ. στείχωμεν, ὡς κώλοισιν ἀμφίβληστρ' ἔχει.
ΚΡ. ἐνταῦθα νῦν ὕβριζε, καὶ θεῶν γέρα
συλῶν ἐφημέροισι προστίθει. τί σοι
οἷοί τε θνητοὶ τῶνδ' ἀπαντλῆσαι πόνων;

ψευδωνύμως σε δαίμονες Προμηθέα 85
καλοῦσιν· αὐτὸν γάρ σε δεῖ προμηθέως,
ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσει τύχης.

ΠΡ. ὦ δῖος αἰθὴρ καὶ ταχύπτεροι πνοαὶ,
ποταμῶν τε πηγαὶ, ποντίων τε κυμάτων
ἀνήριθμον γέλασμα, παμμῆτόρ τε γῆ, 90
καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ·
ἴδεσθέ μ' οἷα πρὸς θεῶν πάσχω θεός.
δέρχθηθ' οἵαις αἰκίαισιν
διακναιόμενος τὸν μυριετῆ
χρόνον ἀθλεύσω. 95
τοίονδ' ὁ νέος ταγὸς μακάρων
ἐξηῦρ' ἐπ' ἐμοὶ δεσμὸν ἀεικῆ.
φεῦ φεῦ, τὸ παρὸν τό τ' ἐπερχόμενον
πῆμα στενάχω, πῇ ποτε μόχθων
χρὴ τέρματα τῶνδ' ἐπιτεῖλαι. 100
καίτοι τί φημί; πάντα προὐξεπίσταμαι
σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον
πῆμ' οὐδὲν ἥξει. τὴν πεπρωμένην δὲ χρὴ
αἶσαν φέρειν ὡς ῥᾷστα, γιγνώσκονθ' ὅτι
τὸ τῆς ἀνάγκης ἔστ' ἀδήριτον σθένος. 105
ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας
οἷόν τέ μοι τάσδ' ἐστί. θνητοῖς γὰρ γέρα
πορὼν ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας·
ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς
πηγὴν κλοπαίαν, ἣ διδάσκαλος τέχνης 110
πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.
τοιῶνδε ποινὰς ἀμπλακημάτων τίνω,
ὑπαιθρίοις δεσμοῖσι πασσαλευτὸς ὤν.
ἆ ἆ.
τίς ἀχὼ, τίς ὀδμὰ προσέπτα μ' ἀφεγγὴς, 115

θεόσυτος, ἢ βρότειος, ἢ κεκραμένη;
ἵκετο τερμόνιον ἐπὶ πάγον
πόνων ἐμῶν θεωρὸς, ἢ τί δὴ θέλων;
ὁρᾶτε δεσμώτην με δύσποτμον θεὸν,
τὸν Διὸς ἐχθρὸν, τὸν πᾶσι θεοῖς 120
δι' ἀπεχθείας ἐλθόνθ' ὁπόσοι
τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν,
διὰ τὴν λίαν φιλότητα βροτῶν.
φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω
πέλας οἰωνῶν; αἰθὴρ δ' ἐλαφραῖς 125
πτερύγων ῥιπαῖς ὑποσυρίζει.
πᾶν μοι φοβερὸν τὸ προσέρπον.

ΧΟ. μηδὲν φοβηθῇς· φιλία γὰρ ἥδε τάξις πτερύγων
θοαῖς ἁμίλλαις προσέβα τόνδε πάγον, πατρῴας
μόγις παρειποῦσα φρένας. 130
κραιπνοφόροι δέ μ' ἔπεμψαν αὖραι·
κτύπου γὰρ ἀχὼ χάλυβος [ῥῶπιν αἰδῶ·
διῆξεν ἄντρων μυχὸν, ἐκ δ' ἔπληξέ μου τὰν θεμε-
σύθην δ' ἀπέδιλος ὄχῳ πτερωτῷ. 135

ΠΡ. αἰαῖ, αἰαῖ,
τῆς πολυτέκνου Τηθύος ἔκγονα,
τοῦ περὶ πᾶσάν θ' εἱλισσομένου
χθόν' ἀκοιμήτῳ ῥεύματι παῖδες
πατρὸς Ὠκεανοῦ, δέρχθητ', ἐσίδεσθέ μ' 140
οἷῳ δεσμῷ προσπορπατὸς
τῆσδε φάραγγος σκοπέλοις ἐν ἄκροις
φρουρὰν ἄζηλον ὀχήσω.

ΧΟ. λεύσσω, Προμηθεῦ· φοβερὰ δ' ἐμοῖσιν ὄσσοις ὁμίχλα
προσῆξε πλήρης δακρύων, σὸν δέμας εἰσιδούσᾳ 145
πέτραις προσαυαινόμενον

ταῖσδ' ἀδαμαντοδέτοισι λύμαις·
νέοι γὰρ οἰακονόμοι
κρατοῦσ' Ὀλύμπου· νεοχμοῖς δὲ δὴ νόμοις Ζεὺς
ἀθέτως κρατύνει,
τὰ πρὶν δὲ πελώρια νῦν ἄϊστοῖ. 151

ΠΡ. εἰ γάρ μ' ὑπὸ γῆν νέρθεν θ' Ἅιδου
τοῦ νεκροδέγμονος εἰς ἀπέραντον
Τάρταρον ἧκεν,
δεσμοῖς ἀλύτοις ἀγρίοις πελάσας, 155
ὡς μήτε θεὸς μήτε τις ἄλλος
τοῖσδ' ἐπεγήθει.
νῦν δ' αἰθέριον κίνυγμ' ὁ τάλας
ἐχθροῖς ἐπίχαρτα πέπονθα.

ΧΟ. τίς ὧδε τλησικάρδιος
θεῶν ὅτῳ τάδ' ἐπιχαρῆ; 160
τίς οὐ ξυνασχαλᾷ κακοῖς
τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως ἀεὶ
θέμενος ἄγναμπτον νόον
δάμναται οὐρανίαν
γένναν, οὐδὲ λήξει, πρὶν ἂν ἢ κορέσῃ κέαρ, ἢ
τὰν δυσάλωτον ἕλῃ τις ἀρχάν. [παλάμᾳ τινὶ 165

ΠΡ. ἦ μὴν ἔτ' ἐμοῦ, καίπερ κρατεραῖς
ἐν γυιοπέδαις αἰκιζομένου,
χρείαν ἕξει μακάρων πρύτανις,
δεῖξαι τὸ νέον βούλευμ' ὑφ' ὅτου 170
σκῆπτρον τιμᾶς τ' ἀποσυλᾶται.
καί μ' οὔτι μελιγλώσσοις πειθοῦς
ἐπαοιδαῖσιν
θέλξει, στερεᾶς τ' οὔποτ' ἀπειλὰς
πτήξας τόδ' ἐγὼ καταμηνύσω, 175
πρὶν ἂν ἐξ ἀγρίων δεσμῶν χαλάσῃ,

ποινάς τε τίνειν
τῆσδ' αἰκίας ἐθελήσῃ.
ΧΟ. σὺ μὲν θρασύς τε καὶ πικραῖς
δύαισιν οὐδὲν ἐπιχαλᾷς,
ἄγαν δ' ἐλευθεροστομεῖς. 180
ἐμὰς δὲ φρένας ἐρέθισε διάτορος φόβος·
δέδια δ' ἀμφὶ σαῖς τύχαις,
πᾶ ποτε τῶνδε πόνων [καὶ κέαρ
χρή σε τέρμα κόλσαντ' ἐσιδεῖν. ἀκίχητα γὰρ ἤθεα
ἀπαράμυθον ἔχει Κρόνου παῖς. 185
ΠΡ. οἶδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ
τὸ δίκαιον ἔχων Ζεύς· ἀλλ' ἔμπας
μαλακογνώμων
ἔσται ποθ', ὅταν ταύτῃ ῥαισθῇ·
τὴν δ' ἀτέραμνον στορέσας ὀργὴν 190
εἰς ἀρθμὸν ἐμοὶ καὶ φιλότητα
σπεύδων σπεύδοντί ποθ' ἥξει.
ΧΟ. πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,
ποίῳ λαβὼν σε Ζεὺς ἐπ' αἰτιάματι,
οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται· 195
δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ.
ΠΡ. ἀλγεινὰ μέν μοι καὶ λέγειν ἐστὶν τάδε,
ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.
ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου
στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο, 200
οἱ μὲν θέλοντες ἐκβαλεῖν ἕδρας Κρόνον,
ὡς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοὔμπαλιν
σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν,
ἐνταῦθ' ἐγὼ τὰ λῷστα βουλεύων πιθεῖν
Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα, 205
οὐκ ἠδυνήθην· αἱμύλας δὲ μηχανὰς

ἀτιμάσαντες καρτεροῖς φρονήμασιν
ᾤοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν·
ἐμοὶ δὲ μήτηρ οὐχ ἅπαξ μόνον Θέμις
καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία, 210
τὸ μέλλον ᾗ κραίνοιτο προὐτεθεσπίκει,
ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν
χρείη, δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν.
τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένου
οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν. 215
κράτιστα δή μοι τῶν παρεστώτων τότε
ἐφαίνετ' εἶναι προσλαβόντα μητέρα
ἑκόνθ' ἑκόντι Ζηνὶ συμπαραστατεῖν.
ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθὴς
κευθμὼν καλύπτει τὸν παλαιγενῆ Κρόνον 220
αὐτοῖσι συμμάχοισι. τοιάδ' ἐξ ἐμοῦ
ὁ τῶν θεῶν τύραννος ὠφελημένος
κακαῖσι ποιναῖς ταῖσδέ μ' ἀντημείψατο.
ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι
νόσημα, τοῖς φίλοισι μὴ πεποιθέναι. 225
ὃ δ' οὖν ἐρωτᾶτ', αἰτίαν καθ' ἥντινα
αἰκίζεταί με, τοῦτο δὴ σαφηνιῶ.
ὅπως τάχιστα τὸν πατρῷον ἐς θρόνον
καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα
ἄλλοισιν ἄλλα καὶ διεστοιχίζετο 230
ἀρχήν· βροτῶν δὲ τῶν ταλαιπώρων λόγον
οὐκ ἔσχεν οὐδέν', ἀλλ' ἀϊστώσας γένος
τὸ πᾶν ἔχρῃζεν ἄλλο φιτῦσαι νέον.
καὶ τοισίδ' οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ.
ἐγὼ δ' ἐτόλμησ'· ἐξελυσάμην βροτοὺς 235
τοῦ μὴ διαρραισθέντας εἰς Ἅιδου μολεῖν.
τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι,

πάσχειν μὲν ἀλγειναῖσιν, οἰκτραῖσιν δ' ἰδεῖν·
θνητοὺς δ' ἐν οἴκτῳ προθέμενος, τούτου τυχεῖν
οὐκ ἠξιώθην αὐτὸς, ἀλλὰ νηλεῶς 240
ὧδ' ἐρρύθμισμαι, Ζηνὶ δυσκλεὴς θέα.

ΧΟ. σιδηρόφρων τε κἀκ πέτρας εἰργασμένος
ὅστις, Προμηθεῦ, σοῖσιν οὐ ξυνασχαλᾷ
μόχθοις· ἐγὼ γὰρ οὔτ' ἂν εἰσιδεῖν τάδε
ἔχρῃζον εἰσιδοῦσά τ' ἠλγύνθην κέαρ. 245

ΠΡ. καὶ μὴν φίλοις ἐλεινὸς εἰσορᾶν ἐγώ.

ΧΟ. μή πού τι προὔβης τῶνδε καὶ περαιτέρω;

ΠΡ. θνητούς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον.

ΧΟ. τὸ ποῖον εὑρὼν τῆσδε φάρμακον νόσου;

ΠΡ. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα. 250

ΧΟ. μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς.

ΠΡ. πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ὤπασα.

ΧΟ. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι;

ΠΡ. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.

ΧΟ. τοιοῖσδε δή σε Ζεὺς ἐπ' αἰτιάμασιν 255
αἰκίζεταί τε κοὐδαμῇ χαλᾷ κακῶν,
οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον;

ΠΡ. οὐκ ἄλλο γ' οὐδὲν, πλὴν ὅταν κείνῳ δοκῇ.

ΧΟ. δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὁρᾷς ὅτι
ἥμαρτες; ὡς δ' ἥμαρτες οὔτ' ἐμοὶ λέγειν 260
καθ' ἡδονὴν σοί τ' ἄλγος. ἀλλὰ ταῦτα μὲν
μεθῶμεν, ἄθλων δ' ἔκλυσιν ζήτει τινά.

ΠΡ. ἐλαφρὸν ὅστις πημάτων ἔξω πόδα
ἔχει παραινεῖν νουθετεῖν τε τὸν κακῶς
πράσσοντ'· ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην. 265
ἑκὼν ἑκὼν ἥμαρτον, οὐκ ἀρνήσομαι·
θνητοῖς δ' ἀρήγων αὐτὸς ηὑρόμην πόνους.
οὐ μήν τι ποιναῖς γ' ᾠόμην τοίαισί με

κατισχνανεῖσθαι πρὸς πέτραις πεδαρσίοις,
τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγου. 270
καί μοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχη,
πέδοι δὲ βᾶσαι τὰς προσερπούσας τύχας
ἀκούσαθ', ὡς μάθητε διὰ τέλους τὸ πᾶν,
πίθεσθέ μοι, πίθεσθε, συμπονήσατε
τῷ νῦν μογοῦντι. ταὐτά τοι πλανωμένη 275
πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.

ΧΟ. οὐκ ἀκούσαις ἐπεθώϋξας
τοῦτο, Προμηθεῦ.
καὶ νῦν ἐλαφρῷ ποδὶ κραιπνόσυτον
θᾶκον προλιποῦσ', 280
αἰθέρα θ' ἁγνὸν πόρον οἰωνῶν
ὀκριοέσσῃ χθονὶ τῇδε πελῶ·
τοὺς σοὺς δὲ πόνους
χρῄζω διὰ παντὸς ἀκοῦσαι.

ΩΚ. ἥκω δολιχῆς τέρμα κελεύθου
διαμειψάμενος πρὸς σέ, Προμηθεῦ, 285
τὸν πτερυγωκῆ τόνδ' οἰωνὸν
γνώμῃ στομίων ἄτερ εὐθύνων·
ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ.
τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως
ἐσαναγκάζει, 290
χωρίς τε γένους οὐκ ἔστιν ὅτῳ
μείζονα μοῖραν νείμαιμ' ἢ σοί.
γνώσει δέ τάδ' ὡς ἔτυμ', οὐδὲ μάτην
χαριτογλωσσεῖν ἔνι μοι· φέρε γὰρ
σήμαιν' ὅ τι χρή σοι ξυμπράσσειν· 295
οὐ γάρ ποτ' ἐρεῖς ὡς Ὠκεανοῦ
φίλος ἐστὶ βεβαιότερός σοι.

ΠΡ. ἔα, τί χρῆμα; καὶ σὺ δὴ πόνων ἐμῶν

ἥκεις ἐπόπτης; πῶς ἐτόλμησας, λιπὼν
ἐπώνυμόν τε ῥεῦμα καὶ πετρηρεφῆ 300
αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα
ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας
ἐμὰς ἀφῖξαι καὶ ξυνασχαλῶν κακοῖς;
δέρκου θέαμα, τόνδε τὸν Διὸς φίλον,
τὸν συγκαταστήσαντα τὴν τυραννίδα, 305
οἵαις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.

ΩΚ. ὁρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι
θέλω τὰ λῷστα, καίπερ ὄντι ποικίλῳ.
γίγνωσκε σαυτὸν καὶ μεθάρμοσαι τρόπους
νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς. 310
εἰ δ' ὧδε τραχεῖς καὶ τεθηγμένους λόγους
ῥίψεις, τάχ' ἄν σου καὶ μακρὰν ἀνωτέρω
θακῶν κλύοι Ζεὺς, ὥστε σοι τὸν νῦν ὄχλον
παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.
ἀλλ', ὦ ταλαίπωρ', ἃς ἔχεις ὀργὰς ἄφες, 315
ζήτει δὲ τῶνδε πημάτων ἀπαλλαγάς.
ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε·
τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου
γλώσσης, Προμηθεῦ, τἀπίχειρα γίγνεται.
σὺ δ' οὐδέπω ταπεινὸς οὐδ' εἴκεις κακοῖς, 320
πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
οὔκουν ἔμοιγε χρώμενος διδασκάλῳ
πρὸς κέντρα κῶλον ἐκτενεῖς, ὁρῶν ὅτι
τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.
καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράσομαι 325
ἐὰν δύνωμαι τῶνδέ σ' ἐκλῦσαι πόνων·
σὺ δ' ἡσύχαζε μηδ' ἄγαν λαβροστόμει.
ἢ οὐκ οἶσθ' ἀκριβῶς ὢν περισσόφρων ὅτι
γλώσσῃ ματαίᾳ ζημία προστρίβεται;

ΠΡ. ζηλῶ σ' ὀθούνεκ' ἐκτὸς αἰτίας κυρεῖς, 330
πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί.
καὶ νῦν ἔασον μηδέ σοι μελησάτω.
πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής.
πάπταινε δ' αὐτὸς μή τι πημανθῇς ὁδῷ.
ΩΚ. πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς· 335
ἢ σαυτόν· ἔργῳ κοὐ λόγῳ τεκμαίρομαι.
ὁρμώμενον δὲ μηδαμῶς ἀντισπάσῃς.
αὐχῶ γὰρ αὐχῶ τήνδε δωρεὰν ἐμοὶ
δώσειν Δί', ὥστε τῶνδέ σ' ἐκλῦσαι πόνων.
ΠΡ. τὰ μέν σ' ἐπαινῶ κοὐδαμῆ λήξω ποτέ· 340
προθυμίας γὰρ οὐδὲν ἐλλείπεις. ἀτὰρ
μηδὲν πόνει· μάτην γὰρ οὐδὲν ὠφελῶν
ἐμοὶ πονήσεις, εἴ τι καὶ πονεῖν θέλεις.
ἀλλ' ἡσύχαζε σαυτὸν ἐκποδὼν ἔχων·
ἐγὼ γὰρ οὐκ εἰ δυστυχῶ, τοῦδ' οὕνεκα 345
θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.
οὐ δῆτ', ἐπεί με χαὶ κασιγνήτου τύχαι
τείρουσ' Ἄτλαντος, ὃς πρὸς ἑσπέρους τόπους
ἕστηκε κίον' οὐρανοῦ τε καὶ χθονὸς
ὦμοιν ἐρείδων, ἄχθος οὐκ εὐάγκαλον. 350
τὸν γηγενῆ τε Κιλικίων οἰκήτορα
ἄντρων ἰδὼν ᾠκτειρα, δάϊον τέρας
ἑκατογκάρηνον πρὸς βίαν χειρούμενον
Τυφῶνα θοῦρον, πᾶσιν ὃς ἀνέστη θεοῖς,
σμερδναῖσι γαμφηλαῖσι συρίζων φόνον· 355
ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ·
ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος
καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων 360

κομπασμάτων. φρένας γὰρ εἰς αὐτὰς τυπεὶς
ἐφεψαλώθη κἀξεβροντήθη σθένος.
καὶ νῦν ἀχρεῖον καὶ παράορον δέμας
κεῖται στενωποῦ πλησίον θαλασσίου
ἰπούμενος ῥίζαισιν Αἰτναίαις ὕπο'. 365
κορυφαῖς δ' ἐν ἄκραις ἥμενος μυδροκτυπεῖ
Ἥφαιστος, ἔνθεν ἐκραγήσονταί ποτε
ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις
τῆς καλλικάρπου Σικελίας λευροὺς γύας·
τοιόνδε Τυφὼς ἐξαναζέσει χόλον 370
θερμοῖς ἀπλάτου βέλεσι πυρπνόου ζάλης,
καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος.
σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου
χρῄζεις· σεαυτὸν σῶζ' ὅπως ἐπίστασαι·
ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην, 375
ἔς τ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.

ΩΚ. οὔκουν, Προμηθεῦ, τοῦτο γιγνώσκεις ὅτι
ὀργῆς ζεούσης εἰσὶν ἰατροὶ λόγοι;

ΠΡ. ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ
καὶ μὴ σφριγῶντα θυμὸν ἰσχναίνῃ βίᾳ. 380

ΩΚ. ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν τίνα
ὁρᾷς ἐνοῦσαν ζημίαν; δίδασκέ με.

ΠΡ. μόχθον περισσὸν κουφόνουν τ' εὐηθίαν.

ΩΚ. ἔα με τήνδε τὴν νόσον νοσεῖν, ἐπεὶ
κέρδιστον εὖ φρονοῦντα μὴ δοκεῖν φρονεῖν. 385

ΠΡ. ἐμὸν δοκήσει τἀμπλάκημ' εἶναι τόδε.

ΩΚ. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν.

ΠΡ. μὴ γάρ σε θρῆνος οὑμὸς εἰς ἔχθραν βάλῃ.

ΩΚ. ἦ τῷ νέον θακοῦντι παγκρατεῖς ἕδρας;

ΠΡ. τούτου φυλάσσου μή ποτ' ἀχθεσθῇ κέαρ. 390

ΩΚ. ἡ σὴ, Προμηθεῦ, ξυμφορὰ διδάσκαλος.

ΠΡ. στέλλου, κομίζου, σῶζε τὸν παρόντα νοῦν.
ΩΚ. ὁρμωμένῳ μοι τόνδ' ἐθώϋξας λόγον.
λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς
τετρασκελὴς οἰωνός· ἄσμενος δέ τἂν 395
σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ.
ΧΟ. στένω σε τᾶς οὐλομένας τύχας, Προμηθεῦ,
δακρυσίστακτον δ' ἀπ' ὄσσων ῥαδινῶν λειβομένα
ῥέος παρειὰν 400
νοτίοις ἔτεγξα παγαῖς· ἀμέγαρτα γὰρ τάδε Ζεὺς
ἰδίοις νόμοις κρατύνων ὑπερήφανον θεοῖς
τοῖς πάρος ἐνδείκνυσιν αἰχμάν. 405
πρόπασα δ' ἤδη στονόεν λέλακε χώρα, [τὰν σὰν
μεγαλοσχήμονά τ' ἀρχαιοπρεπῆ — ∪ ∪ ⏑ στένουσι
ξυνομαιμόνων τε τιμάν, ὁπόσοι τ' ἔποικον ἀγνᾶς 410
Ἀσίας ἕδος νέμονται, μεγαλοστόνοισι σοῖς
πήμασι συγκάμνουσι θνατοί·
Κολχίδος τε γᾶς ἔνοικοι 415
παρθένοι, μάχας ἄτρεστοι,
καὶ Σκύθης ὅμιλος, οἳ γᾶς
ἔσχατον τόπον ἀμφὶ Μαιῶτιν ἔχουσι λίμναν,
Ἀραβίας τ' Ἄρειον ἄνθος, 420
ὑψίκρημνόν θ' οἳ πόλισμα
Καυκάσου πέλας νέμονται,
δαΐος στρατὸς, ὀξυπρῴροισι βρέμων ἐν αἰχμαῖς.
μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις 425
δαμέντ' ἀδαμαντοδέτοις Τιτᾶνα λύμαις
εἰσιδόμαν θεὸν Ἄτλαν,
ὃς αἰὲν ὑπέροχον σθένος κραταιὸν
γᾶς οὐράνιόν τε πόλον νώτοις ὀχῶν στενάζει. 430
βοᾷ δὲ πόντιος κλύδων
ξυμπίτνων, στένει βυθὸς,

κελαινὸς Ἅιδος δ' ὑποβρέμει μυχὸς γᾶς,
παγαί θ' ἀγνορύτων ποταμῶν στένουσιν ἄλγος οἰκτρόν
ΠΡ. μή τοι χλιδῇ δοκεῖτε μηδ' αὐθαδίᾳ 436
σιγᾶν με· συννοίᾳ δὲ δάπτομαι κέαρ,
ὁρῶν ἐμαυτὸν ὧδε προυσελούμενον.
καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα
τίς ἄλλος ἢ 'γὼ παντελῶς διώρισεν; 440
ἀλλ' αὐτὰ σιγῶ. καὶ γὰρ εἰδυίαισιν ἂν
ὑμῖν λέγοιμι· τὰν βροτοῖς δὲ πήματα
ἀκούσαθ', ὡς σφᾶς νηπίους ὄντας τὸ πρὶν
ἔννους ἔθηκα καὶ φρενῶν ἐπηβόλους.
λέξω δὲ, μέμψιν οὔτιν' ἀνθρώποις ἔχων, 445
ἀλλ' ὧν δέδωκ' εὔνοιαν ἐξηγούμενος·
οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,
κλύοντες οὐκ ἤκουον, ἀλλ' ὀνειράτων
ἀλίγκιοι μορφαῖσι τὸν μακρὸν χρόνον
ἔφυρον εἰκῆ πάντα, κοὔτε πλινθυφεῖς 450
δόμους προσείλους ᾖσαν, οὐ ξυλουργίαν·
κατώρυχες δ' ἔναιον ὥστ' ἀήσυροι
μύρμηκες ἄντρων ἐν μυχοῖς ἀνηλίοις.
ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ
οὔτ' ἀνθεμώδους ἦρος οὔτε καρπίμου 455
θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν
ἔπρασσον, ἔς τε δή σφιν ἀντολὰς ἐγὼ
ἄστρων ἔδειξα τάς τε δυσκρίτους δύσεις.
καὶ μὴν ἀριθμὸν ἔξοχον σοφισμάτων
ἐξηῦρον αὐτοῖς, γραμμάτων τε συνθέσεις, 460
μνήμην θ' ἁπάντων μουσομήτορ' ἐργάτιν.
κᾆζευξα πρῶτος ἐν ζυγοῖσι κνώδαλα
ζεύγλαισι δουλεύοντα· σώμασίν θ' ὅπως
θνητοῖς μεγίστων διάδοχοι μοχθημάτων

γένοινθ', ὑφ' ἅρματ' ἤγαγον φιληνίους 465
ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς.
θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ
λινόπτερ' ηὗρε ναυτίλων ὀχήματα.
τοιαῦτα μηχανήματ' ἐξευρὼν τάλας
βροτοῖσιν, αὐτὸς οὐκ ἔχω σόφισμ' ὅτῳ 470
τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ.

ΧΟ. πέπονθας αἰκὲς πῆμ', ἀποσφαλεὶς φρενῶν
πλανᾷ, κακὸς δ' ἰατρὸς ὥς τις ἐς νόσον
πεσὼν ἀθυμεῖς καὶ σεαυτὸν οὐκ ἔχεις
εὑρεῖν ὁποίοις φαρμάκοις ἰάσιμος. 475

ΠΡ. τὰ λοιπά μου κλύουσα θαυμάσει πλέον,
οἷας τέχνας τε καὶ πόρους ἐμησάμην.
τὸ μὲν μέγιστον, εἴ τις ἐς νόσον πέσοι,
οὐκ ἦν ἀλέξημ' οὐδὲν οὔτε βρώσιμον,
οὐ χριστὸν, οὔτε πιστὸν, ἀλλὰ φαρμάκων 480
χρείᾳ κατεσκέλλοντο, πρίν γ' ἐγὼ σφίσιν
ἔδειξα κράσεις ἠπίων ἀκεσμάτων,
αἷς τὰς ἁπάσας ἐξαμύνονται νόσους.
τρόπους τε πολλοὺς μαντικῆς ἐστοίχισα,
κἄκρινα πρῶτος ἐξ ὀνειράτων ἃ χρὴ 485
ὕπαρ γενέσθαι, κληδόνας τε δυσκρίτους
ἐγνώρισ' αὐτοῖς· ἐνοδίους τε συμβόλους
γαμψωνύχων τε πτῆσιν οἰωνῶν σκεθρῶς
διώρισ', οἵτινές τε δεξιοὶ φύσιν
εὐωνύμους τε, καὶ δίαιταν ἥντινα 490
ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαι·
σπλάγχνων τε λειότητα, καὶ χροιὰν τίνα
ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονὴν,
χολῆς λοβοῦ τε ποικίλην εὐμορφίαν, 495

κνίσῃ τε κῶλα συγκαλυπτὰ καὶ μακρὰν
ὀσφῦν πυρώσας δυστέκμαρτον ἐς τέχνην
ὤδωσα θνητούς· καὶ φλογωπὰ σήματα
ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.
τοιαῦτα μὲν δὴ ταῦτ'· ἔνερθε δὲ χθονὸς 500
κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,
χαλκὸν, σίδηρον, ἄργυρον, χρυσόν τε τίς
φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ;
οὐδεὶς, σάφ' οἶδα, μὴ μάτην φλῦσαι θέλων.
βραχεῖ δὲ μύθῳ πάντα συλλήβδην μάθε, 505
πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.

ΧΟ. μή νυν βροτοὺς μὲν ὠφέλει καιροῦ πέρα,
σαυτοῦ δ' ἀκήδει δυστυχοῦντος· ὡς ἐγὼ
εὔελπίς εἰμι τῶνδέ σ' ἐκ δεσμῶν ἔτι
λυθέντα μηδὲν μεῖον ἰσχύσειν Διός. 510

ΠΡ. οὐ ταῦτα ταύτῃ μοῖρά πω τελεσφόρος
κρᾶναι πέπρωται, μυρίαις δὲ πημοναῖς
δύαις τε καμφθεὶς ὧδε δεσμὰ φυγγάνω·
τέχνῃ δ' ἀνάγκης ἀσθενεστέρα μακρῷ.

ΧΟ. τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος; 515

ΠΡ. Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες.

ΧΟ. τούτων ἄρα Ζεὺς ἐστιν ἀσθενέστερος.

ΠΡ. οὔκουν ἂν ἐκφύγοι γε τὴν πεπρωμένην.

ΧΟ. τί γὰρ πέπρωται Ζηνὶ πλὴν ἀεὶ κρατεῖν;

ΠΡ. τοῦτ' οὐκέτ' ἂν πύθοιο μηδὲ λιπάρει. 520

ΧΟ. ἦ πού τι σεμνόν ἐστιν ὃ ξυναμπέχεις.

ΠΡ. ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς
καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος
ὅσον μάλιστα· τόνδε γὰρ σώζων ἐγὼ
δεσμοὺς ἀεικεῖς καὶ δύας ἐκφυγγάνω. 525

ΧΟ. μηδάμ' ὁ πάντα νέμων στρ.

θεῖτ' ἐμᾷ γνώμᾳ κράτος ἀντίπαλον Ζεὺς, 529
μηδ' ἐλινύσαιμι θεοὺς ὁσίαις θοίναις ποτινισσομένα
βουφόνοις, παρ' Ὠκεανοῦ πατρὸς ἄσβεστον πόρον,
μηδ' ἀλίτοιμι λόγοις·
ἀλλά μοι τόδ' ἐμμένοι
καὶ μήποτ' ἐκτακείη· 534
ἡδύ τι θαρσαλέαις
τὸν μακρὸν τείνειν βίον ἐλπίσι, φαναῖς
θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις. φρίσσω δέ σε
δερκομένα 540
μυρίοις μόχθοις διακναιόμενον — — ⏑ —.
Ζῆνα γὰρ οὐ τρομέων
αὐτόνῳ γνώμᾳ σέβει
θνατοὺς ἄγαν, Προμηθεῦ.
φέρ' ὅπως ἄχαρις χάρις, ὦ φίλος, εἰπὲ, ποῦ τίς ἀλκά;
τίς ἐφαμερίων ἄρηξις; οὐδ' ἐδέρχθης 545
ὀλιγοδρανίαν ἄκικυν,
ἰσόνειρον, ᾗ τὸ φωτῶν
ἀλαὸν γένος ἐμπεποδισμένον; οὔποτε θνατῶν 550
τὰν Διὸς ἁρμονίαν ἀνδρῶν παρεξίασι βουλαί.
ἔμαθον τάδε σὰς προσιδοῦσ' ὀλοὰς τύχας, Προμηθεῦ.
τὸ διαμφίδιον δέ μοι μέλος προσέπτα 555
τόδ' ἐκεῖνό θ' ὅτ' ἀμφὶ λουτρὰ
καὶ λέχος σὸν ὑμεναίουν
ἰότατι γάμων, ὅτε τὰν ὁμοπάτριον ἔδνοις
ἄγαγες Ἡσιόναν πιθὼν δάμαρτα κοινόλεκτρον.
ΙΩ. τίς γῆ; τί γένος; τίνα φῶ λεύσσειν 561
τόνδε χαλινοῖς ἐν πετρίνοισιν
χειμαζόμενον;
τίνος ἀμπλακίας ποιναῖς ὀλέκει;
σήμηνον ὅπη

γῆς ἡ μογερὰ πεπλάνημαι. 565
ἆ ἆ,
χρίει τις αὖ με τὰν τάλαιναν οἶστρος,
εἴδωλον Ἄργου γηγενοῦς, ἄλευ δᾶ,
τὸν μυριωπὸν εἰσορῶσα βούταν.
ὁ δὲ πορεύεται δόλιον ὄμμ' ἔχων, 570
ὃν οὐδὲ κατθανόντα γαῖα κεύθει.
ἀλλ' ἐμὲ τὰν τάλαιναν
ἐξ ἐνέρων περῶν κυναγετεῖ,
πλανᾷ τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμον.
ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ
ἀχέτας ὑπνοδόταν νόμον· ἰὼ ἰώ, πόποι, 575
ποῖ, πόποι, ποῖ μ' ἄγουσι τηλέπλανοι πλάναι;
τί ποτέ μ', ὦ Κρόνιε
παῖ, τί ποτε ταῖσδ' ἐνέζευξας εὐ-
ρὼν ἁμαρτοῦσαν ἐν πημοσύναις, ἐῇ
οἰστρηλάτῳ δὲ δείματι δειλαίαν 580
παράκοπον ὧδε τείρεις;
πυρί με φλέξον, ἢ χθονὶ κάλυψον, ἢ
ποντίοις δάκεσι δὸς βοράν,
μηδέ μοι φθονήσῃς
εὐγμάτων, ἄναξ.
ἄδην με πολύπλανοι πλάναι 585
γεγυμνάκασιν, οὐδ' ἔχω μαθεῖν ὅπα
πημονὰς ἀλύξω.
κλύεις φθέγμα τᾶς βούκερως παρθένου;

ΠΡ. πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης
τῆς Ἰναχείας; ἢ Διὸς θάλπει κέαρ 590
ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους
Ἥρᾳ στυγητὸς πρὸς βίαν γυμνάζεται.

ΙΩ. πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις;

εἰπέ μοι τᾳ μογερᾷ τίς ὢν, τίς ἄρα μ', ὦ τάλας,
τὰν ταλαίπωρον ὧδ' ἐτήτυμα προσθροεῖς, 595
θεόσυτόν τε νόσον
ὠνόμασας, ἃ μαραίνει με χρί-
ουσα κέντροις ∪ — φοιταλέοις, ἐή.
σκιρτημάτων δὲ νήστισιν αἰκίαις 600
λαβρόσυτος ἦλθον, Ἥρας
ἐπικότοισι μήδεσι δαμεῖσα. δυσ-
δαιμόνων δὲ τίνες οἵ, ἐή,
οἵ' ἐγὼ μογοῦσιν;
ἀλλά μοι τορῶς
τέκμηρον ὅ τι μ' ἐπαμμένει 605
παθεῖν, τί μῆχαρ, ἢ τί φάρμακον νόσου,
δεῖξον, εἴπερ οἶσθα·
θρόει, φράζε τᾷ δυσπλάνῳ παρθένῳ.

ΠΡ. λέξω τορῶς σοι πᾶν ὅπερ χρῄζεις μαθεῖν,
οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἁπλῷ λόγῳ, 610
ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα.
πυρὸς βροτοῖς δοτῆρ' ὁρᾷς Προμηθέα.

ΙΩ. ὦ κοινὸν ὠφέλημα θνητοῖσιν φανεὶς,
τλῆμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε;

ΠΡ. ἁρμοῖ πέπαυμαι τοὺς ἐμοὺς θρηνῶν πόνους. 615

ΙΩ. οὔκουν πόροις ἂν τήνδε δωρεὰν ἐμοί;

ΠΡ. λέγ' ἥντιν' αἰτεῖ· πᾶν γὰρ ἂν πύθοιό μου.

ΙΩ. σήμηνον ὅστις ἐν φάραγγί σ' ὤχμασε.

ΠΡ. βούλευμα μὲν τὸ Διΐον, Ἡφαίστου δὲ χείρ.

ΙΩ. ποινὰς δὲ ποίων ἀμπλακημάτων τίνεις; 620

ΠΡ. τοσοῦτον ἀρκῶ σοι σαφηνίσαι μόνον.

ΙΩ. καὶ πρός γε τούτοις τέρμα τῆς ἐμῆς πλάνης
δεῖξον τίς ἔσται τῇ ταλαιπώρῳ χρόνος.

ΠΡ. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.

ΙΩ. μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν. 625
ΠΡ. ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.
ΙΩ. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;
ΠΡ. φθόνος μὲν οὐδεὶς, σὰς δ' ὀκνῶ θρᾶξαι φρένας.
ΙΩ. μή μου προκήδου μᾶσσον ὡς ἐμοὶ γλυκύ.
ΠΡ. ἐπεὶ προθυμεῖ, χρὴ λέγειν· ἄκουε δή. 630
ΧΟ. μήπω γε· μοῖραν δ' ἡδονῆς κἀμοὶ πόρε.
τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον,
αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·
τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα.
ΠΡ. σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν, 635
ἄλλως τε πάντως καὶ κασιγνήταις πατρός.
ὡς τἀποκλαῦσαι κἀποδύρασθαι τύχας
ἐνταῦθ', ὅπῃ μέλλοι τις οἴσεσθαι δάκρυ
πρὸς τῶν κλύοντων, ἀξίαν τριβὴν ἔχει.
ΙΩ. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρὴ, 640
σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρῄζετε
πεύσεσθε· καίτοι καὶ λέγουσ' αἰσχύνομαι
θεόσσυτον χειμῶνα καὶ διαφθορὰν
μορφῆς, ὅθεν μοι σχετλίᾳ προσέπτατο.
ἀεὶ γὰρ ὄψεις ἔννυχοι πολούμεναι 645
ἐς παρθενῶνας τοὺς ἐμοὺς παρῃγόρουν
λείοισι μύθοις· ὦ μέγ' εὔδαιμον κόρη,
τί παρθενεύει δαρὸν, ἐξὸν σοι γάμου
τυχεῖν μεγίστου; Ζεὺς γὰρ ἱμέρου βέλει
πρὸς σοῦ τέθαλπται καὶ ξυναίρεσθαι Κύπριν 650
θέλει· σὺ δ', ὦ παῖ, μἀπολακτίσῃς λέχος
τὸ Ζηνὸς, ἀλλ' ἔξελθε πρὸς Λέρνης βαθὺν
λειμῶνα, ποίμνας βουστάσεις τε πρὸς πατρὸς,
ὡς ἂν τὸ Δῖον ὄμμα λωφήσῃ πόθου.
τοιοῖσδε πάσας εὐφρόνας ὀνείρασι 655

ξυνειχόμην δύστηνος, ἔς τε δὴ πατρὶ
ἔτλην γεγωνεῖν νυκτίφαντ' ὀνείρατα.
ὁ δ' ἔς τε Πυθὼ κἀπὶ Δωδώνης πυκνοὺς
θεοπρόπους ἴαλλεν, ὡς μάθοι τί χρὴ
δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα. 660
ἧκον δ' ἀναγγέλλοντες αἰολοστόμους
χρησμοὺς ἀσήμους δυσκρίτως τ' εἰρημένους.
τέλος δ' ἐναργὴς βάξις ἦλθεν Ἰνάχῳ
σαφῶς ἐπισκήπτουσα καὶ μυθουμένη
ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμὲ, 665
ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὅροις·
κεἰ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν
κεραυνὸν, ὃς πᾶν ἐξαϊστώσοι γένος.
τοιοῖσδε πεισθεὶς Λοξίου μαντεύμασιν,
ἐξήλασέν με κἀπέκλησε δωμάτων 670
ἄκουσαν ἄκων· ἀλλ' ἐπηνάγκαζέ νιν
Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε.
εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι
ἦσαν, κεραστὶς δ', ὡς ὁρᾶτ', ὀξυστόμῳ
μύωπι χρισθεῖσ' ἐμμανεῖ σκιρτήματι 675
ἦσσον πρὸς εὔποτόν τε Κερχνείας ῥέος
ἀκτήν τε Λέρνης· βουκόλος δὲ γηγενὴς
ἄκρατος ὀργὴν Ἄργος ὡμάρτει, πυκνοῖς
ὄσσοις δεδορκὼς τοὺς ἐμοὺς κατὰ στίβους.
ἀπροσδόκητος δ' αὐτὸν ἀφνίδιος μόρος 680
τοῦ ζῆν ἀπεστέρησεν. οἰστροπλὴξ δ' ἐγὼ
μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι.
κλύεις τὰ πραχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὅ τι
λοιπὸν πόνων, σήμαινε· μηδέ μ' οἰκτίσας
ξύνθαλπε μύθοις ψευδέσιν· νόσημα γὰρ 685
αἴσχιστον εἶναί φημι συνθέτους λόγους.

ΧΟ. ἔα ἔα, ἄπεχε, φεῦ·
οὔποτ' οὔποτ' ηὔχουν ξένους μολεῖσθαι λόγους
εἰς ἀκοὰν ἐμὰν, 690
οὐδ' ὧδε δυσθέατα καὶ δύσοιστα
πήματα, λύματα, δείματ' ἐμὰν
ἀμφάκει κέντρῳ ψύξειν ψυχάν·
'ὦ ἰὼ μοῖρα μοῖρα,
πέφρικ' εἰσιδοῦσα πρᾶξιν Ἰοῦς. 695
ΠΡ. πρό γε στενάζεις καὶ φόβου πλέα τις εἶ·
ἐπίσχες ἔς τ' ἂν καὶ τὰ λοιπὰ προσμάθῃς.
ΧΟ. λέγ', ἐκδίδασκε· τοῖς νοσοῦσί τοι γλυκὺ
τὸ λοιπὸν ἄλγος προὐξεπίστασθαι τορῶς.
ΠΡ. τὴν πρίν γε χρείαν ἠνύσασθ' ἐμοῦ πάρα 700
κούφως· μαθεῖν γὰρ τῆσδε πρῶτ' ἐχρῄζετε
τὸν ἀμφ' ἑαυτῆς ἆθλον ἐξηγουμένης·
τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρὴ πάθη
τλῆναι πρὸς Ἥρας τήνδε τὴν νεάνιδα.
σύ τ', Ἰνάχειον σπέρμα, τοὺς ἐμοὺς λόγους 705
θυμῷ βάλ', ὡς ἂν τέρματ' ἐκμάθῃς ὁδοῦ.
πρῶτον μὲν ἐνθένδ' ἡλίου πρὸς ἀντολὰς
στρέψασα σαυτὴν στεῖχ' ἀνηρότους γύας·
Σκύθας δ' ἀφίξει νομάδας, οἳ πλεκτὰς στέγας
πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις, 710
ἐκηβόλοις τόξοισιν ἐξηρτυμένοι·
οἷς μὴ πελάζειν, ἀλλ' ἁλιστόνοις πόδας
χρίμπτουσα ῥαχίαισιν ἐκπερᾶν χθόνα.
λαιᾶς δὲ χειρὸς οἱ σιδηροτέκτονες
οἰκοῦσι Χάλυβες, οὓς φυλάξασθαί σε χρή. 715
ἀνήμεροι γὰρ οὐδὲ πρόσπλατοι ξένοις.
ἥξεις δ' ὑβριστὴν ποταμὸν οὐ ψευδώνυμον,
ὃν μὴ περάσῃς, οὐ γὰρ εὔβατος περᾶν,

πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλῃς, ὀρῶν
ὕψιστον, ἔνθα ποταμὸς ἐκφυσᾷ μένος 720
κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χρὴ
κορυφὰς ὑπερβάλλουσαν ἐς μεσημβρινὴν
βῆναι κέλευθον, ἔνθ' Ἀμαζόνων στρατὸν
ἕξει στυγάνορ', αἳ Θεμίσκυράν ποτε
κατοικιοῦσιν ἀμφὶ Θερμώδονθ', ἵνα 725
τραχεῖα πόντου Ξαλμυδησία γνάθος
ἐχθρόξενος ναύταισι, μητρυιὰ νεῶν·
αὗταί σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως.
ἰσθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης πύλαις
Κιμμερικὸν ἥξεις, ὃν θρασυσπλάγχνως σε χρὴ 730
λιποῦσαν αὐλῶν' ἐκπερᾶν Μαιωτικόν·
ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας
τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος
κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον,
ἤπειρον ἥξεις Ἀσίδ'. ἆρ' ὑμῖν δοκεῖ 735
ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς
βίαιος εἶναι; τῇδε γὰρ θνητῇ θεὸς
χρῄζων μιγῆναι τάσδ' ἐπέρριψεν πλάνας.
πικροῦ δ' ἔκυρσας, ὦ κόρη, τῶν σῶν γάμων
μνηστῆρος. οὗς γὰρ νῦν ἀκήκοας λόγους, 740
εἶναι δόκει σοὶ μηδέπω 'ν προοιμίοις.

ΙΩ. ἰώ μοί μοι.

ΠΡ. σὺ δ' αὖ κέκραγας κἀναμυχθίζει· τί που
δράσεις, ὅταν τὰ λοιπὰ πυνθάνῃ κακά;

ΧΟ. ἦ γάρ τι λοιπὸν τῇδε πημάτων ἐρεῖς; 745

ΠΡ. δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.

ΙΩ. τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας,
ὅπως πέδοι σκήψασα τῶν πάντων πόνων

ἀπηλλάγην; κρεῖσσον γὰρ εἰσάπαξ θανεῖν 750
ἢ τὰς ἁπάσας ἡμέρας πάσχειν κακῶς.
ΠΡ. ἦ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,
ὅτῳ θανεῖν μέν ἐστιν οὐ πεπρωμένον·
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγή·
νῦν δ' οὐδέν ἐστι τέρμα μοι προκείμενον 755
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.
ΙΩ. ἦ γάρ ποτ' ἐστὶν ἐκπεσεῖν ἀρχῆς Διός;
ΠΡ. ἥδοι' ἄν, οἶμαι, τήνδ' ἰδοῦσα συμφοράν.
ΙΩ. πῶς δ' οὐκ ἄν, ἥτις ἐκ Διὸς πάσχω κακῶς;
ΠΡ. ὡς τοίνυν ὄντων τῶνδέ σοι μαθεῖν πάρα. 760
ΙΩ. πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται;
ΠΡ. αὐτὸς πρὸς αὑτοῦ κενοφρόνων βουλευμάτων.
ΙΩ. ποίῳ τρόπῳ; σήμηνον, εἰ μή τις βλάβη.
ΠΡ. γαμεῖ γάμον τοιοῦτον ᾧ ποτ' ἀσχαλᾷ.
ΙΩ. θέορτον, ἢ βρότειον; εἰ ῥητὸν, φράσον. 765
ΠΡ. τί δ' ὄντιν'; οὐ γὰρ ῥητὸν αὐδᾶσθαι τόδε.
ΙΩ. ἦ πρὸς δάμαρτος ἐξανίσταται θρόνων;
ΠΡ. ἣ τέξεταί γε παῖδα φέρτερον πατρός.
ΙΩ. οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης;
ΠΡ. οὐ δῆτα, πλὴν ἐὰν ἐγὼ 'κ δεσμῶν λυθῶ. 770
ΙΩ. τίς οὖν ὁ λύσων σ'-ἐστὶν ἄκοντος Διός;
ΠΡ. τῶν σῶν τιν' αὐτὸν ἐκγόνων εἶναι χρεών.
ΙΩ. πῶς εἶπας; ἦ 'μὸς παῖς σ' ἀπαλλάξει κακῶν;
ΠΡ. τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.
ΙΩ. ἦδ' οὐκέτ' εὐξύμβλητος ἡ χρη τμῳδία. 775
ΠΡ. καὶ μή τι σαυτῆς ἐκμαθεῖν ζήτει πόνους.
ΙΩ. μή μοι προτείνων κέρδος εἶτ' ἀποστέρει.
ΠΡ. δυοῖν λόγοιν σε θατέρῳ δωρήσομαι.
ΙΩ. ποίοιν πρόδειξον αἱρεσίν τ' ἐμοὶ δίδου.
ΠΡ. δίδωμ'· ἑλοῦ γὰρ, ἢ πόνων τὰ λοιπά σοι 780

φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ.
ΧΟ. τούτων σὺ τὴν μὲν τῇδε, τὴν δ' ἐμοὶ χάριν
θέσθαι θέλησον, μηδ' ἀτιμάσῃς λόγου·
καὶ τῇδε μὲν γέγωνε τὴν λοιπὴν πλάνην,
ἐμοὶ δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ. 785
ΠΡ. ἐπεὶ προθυμεῖσθ', οὐκ ἐναντιώσομαι
τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρῄζετε.
σοὶ πρῶτον, Ἰοῖ, πολύδονον πλάνην φράσω,
ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.
ὅταν περάσῃς ῥεῖθρον ἠπείρων ὅρον, 790
πρὸς ἀντολὰς φλογῶπας ἡλιοστιβεῖς * * *
πόντου περῶσα φλοῖσβον, ἕς τ' ἂν ἐξίκῃ
πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα
αἱ Φορκίδες ναίουσι δηναιαὶ κόραι
τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτημέναι, 795
μονόδοντες, ἃς οὔθ' ἥλιος προσδέρκεται
ἀκτῖσιν οὔθ' ἡ νύκτερος μήνη ποτέ.
πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατάπτεροι,
δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς,
ἃς θνητὸς οὐδεὶς εἰσιδὼν ἕξει πνοάς· 800
τοιοῦτο μέν σοι τοῦτο φρούριον λέγω.
ἄλλην δ' ἄκουσον δυσχερῆ θεωρίαν·
ὀξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας
γρῦπας φύλαξαι, τόν τε μουνῶπα στρατὸν
Ἀριμασπὸν ἱπποβάμον', οἳ χρυσόρρυτον 805
οἰκοῦσιν ἀμφὶ νᾶμα Πλούτωνος πόρου·
τούτοις σὺ μὴ πέλαζε. τηλουρὸν δὲ γῆν
ἥξεις κελαινὸν φῦλον, οἳ πρὸς ἡλίου
ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.
τούτου παρ' ὄχθας ἕρφ', ἕως ἂν ἐξίκῃ 810
καταβασμόν, ἔνθα Βυβλίνων ὀρῶν ἄπο

ἵησι σεπτὸν Νεῖλος εὔποτον ῥέος.
οὗτός σ' ὁδώσει τὴν τρίγωνον ἐς χθόνα
Νειλῶτιν, οὗ δὴ τὴν μακρὰν ἀποικίαν,
Ἰοῖ, πέπρωται σοί τε καὶ τέκνοις κτίσαι. 815
τῶν δ' εἴ τί σοι ψελλόν τε καὶ δυσεύρετον,
ἐπανδίπλαζε, καὶ σαφῶς ἐκμάνθανε·
σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.

ΧΟ. εἰ μέν τι τῇδε λοιπὸν ἢ παρειμένον
ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης, 820
λέγ'· εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὖ χάριν
δὸς ἥντιν' αἰτούμεσθα, μέμνησαι δέ που.

ΠΡ. τὸ πᾶν πορείας ἥδε τέρμ' ἀκήκοεν.
ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου,
ἃ πρὶν μολεῖν δεῦρ' ἐκμεμόχθηκεν φράσω, 825
τεκμήριον τοῦτ' αὐτὸ δοὺς μύθων ἐμῶν.
ὄχλον μὲν οὖν τὸν πλεῖστον ἐκλείψω λόγων,
πρὸς αὐτὸ δ' εἶμι τέρμα σῶν πλανημάτων.
ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ γάπεδα,
τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα 830
μαντεῖα θᾶκός τ' ἐστὶ Θεσπρωτοῦ Διός,
τέρας τ' ἄπιστον, αἱ προσήγοροι δρύες,
ὑφ' ὧν σὺ λαμπρῶς κοὐδὲν αἰνικτηρίως
προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ
[μέλλουσ' ἔσεσθαι, τῶι δε προσσαίνει σέ τι].
ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν
κέλευθον ᾖξας πρὸς μέγαν κόλπον Ῥέας,
ἀφ' οὗ παλιμπλάγκτοισι χειμάζει δρόμοις·
χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς,
σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται, 845
τῆς σῆς πορείας μνῆμα τοῖς πᾶσιν βροτοῖς.
σημεῖά σοι τάδ' ἐστὶ τῆς ἐμῆς φρενὸς,

ὡς δέρκεται πλέον τι τοῦ πεφασμένου.
τὰ λοιπὰ δ' ὑμῖν τῇδέ τ' ἐς κοινὸν φράσω,
ἐς ταυτὸν ἐλθὼν τῶν πάλαι λόγων ἴχνος. 845
ἔστιν πόλις Κάνωβος ἐσχάτη χθονὸς,
Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι·
ἐνταῦθα δή σε Ζεὺς τίθησιν ἔμφρονα
[ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον].
ἐπώνυμον δὲ τῶν Διὸς γέννημ' ἀφῶν 850
τέξεις κελαινὸν Ἔπαφον· ὃς καρπώσεται
ὅσην πλατύρρους Νεῖλος ἀρδεύει χθόνα·
πέμπτη δ' ἀπ' αὐτοῦ γένναι πεντηκοντάπαις
πάλιν πρὸς Ἄργος οὐχ ἑκοῦσ' ἐλεύσεται
θηλύσπορος, φεύγουσα συγγενῆ γάμον 855
ἀνεψιῶν· οἱ δ' ἐπτοημένοι φρένας,
κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,
ἥξουσι θηρεύοντες οὐ θηρασίμους
γάμους, φθόνον δὲ σωμάτων ἕξει θεός·
Πελασγία δὲ δέξεται θηλυκτόνῳ 860
Ἄρει δαμέντων νυκτιφρουρήτῳ θράσει·
γυνὴ γὰρ ἄνδρ' ἕκαστον αἰῶνος στερεῖ,
δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος·
τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.
μίαν δὲ παίδων ἵμερος θέλξει τὸ μὴ 865
κτεῖναι σύνευνον, ἀλλ' ἀπαμβλυνθήσεται
γνώμην· δυοῖν δὲ θάτερον βουλήσεται,
κλύειν ἄναλκις μᾶλλον ἢ μιαιφόνος·
αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.
μακροῦ λόγου δεῖ ταῦτ' ἐπεξελθεῖν τορῶς. 870
σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς
τόξοισι κλεινὸς, ὃς πόνων ἐκ τῶνδ' ἐμὲ
λύσει. τοιόνδε χρησμὸν ἡ παλαιγενὴς

μήτηρ ἐμοὶ διῆλθε Τιτανὶς Θέμις·
ὅπως δὲ χὤπη, ταῦτα δεῖ μακροῦ χρόνου 875
εἰπεῖν, σύ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς.

ΙΩ. ἐλελεῦ ἐλελεῦ, ὑπό μ' αὖ σφάκελος
καὶ φρενοπληγεῖς μανίαι θάλπουσ',
οἴστρου δ' ἄρδις χρίει μ' ἄπυρος· 880
κραδία δὲ φόβῳ φρένα λακτίζει.
τροχοδινεῖται δ' ὄμμαθ' ἑλίγδην,
ἔξω δὲ δρόμου φέρομαι λύσσης
πνεύματι μάργῳ, γλώσσης ἀκρατής·
θολεροὶ δὲ λόγοι παίουσ' εἰκῆ 885
στυγνῆς πρὸς κύμασιν ἄτης.

ΧΟ. ἦ σοφὸς ἦ σοφὸς ὃς
πρῶτος ἐν γνώμᾳ τόδ' ἐβάστασε καὶ γλώσσᾳ
διεμυθολόγησεν,
ὡς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ, 890
καὶ μήτε τῶν πλούτῳ διαθρυπτομένων
μήτε τῶν γέννᾳ μεγαλυνομένων
ὄντα χερνήταν ἐραστεῦσαι γάμων.
μήποτε μήποτέ μ', ὦ
πότνιαι Μοῖραι λεχέων Διὸς εὐνάτειραν ἴδοισθε
πέλουσαν·
μηδὲ πλαθείην γαμέτᾳ τινὶ τῶν ἐξ οὐρανοῦ·
ταρβῶ γὰρ ἀστεργάνορα παρθενίαν
εἰσορῶσ' Ἰοῦς μέγα δαπτομέναν
δυσπλάνοις Ἥρας ἀλατείαις πόνων. 900
ἐμοὶ δ' ὅτι μὲν ὁμαλὸς ὁ γάμος
οὐ δέδια, μηδὲ κρεισσόνων θεῶν
ἔρως ἄφυκτον ὄμμα προσδράκοι με.
ἀπόλεμιστος ὅδε γ' ὁ πόλεμος, ἄπορα πόριμος,
οὐδ' ἔχω τίς ἂν γενοίμαν 905

τὰν Διὸς γὰρ οὐχ ὁρῶ
μῆτιν ὅπα φύγοιμ' ἄν.
ΠΡ. ἦ μὴν ἔτι Ζεὺς, καίπερ αὐθάδη φρονῶν,
ἔσται ταπεινὸς, τοῖον ἐξαρτύεται
γάμον γαμεῖν, ὃς αὐτὸν ἐκ τυραννίδος
θρόνων τ' ἄϊστον ἐκβαλεῖ· πατρὸς δ' ἀρὰ 910
Κρόνου τότ' ἤδη παντελῶς κρανθήσεται,
ἣν ἐκπίτνων ἠρᾶτο δηναιῶν θρόνων.
τοιῶνδε μόχθων ἐκτροπὴν οὐδεὶς θεῶν
δύναιτ' ἂν αὐτῷ πλὴν ἐμοῦ δεῖξαι σαφῶς.
ἐγὼ τάδ' οἶδα χῷ τρόπῳ. πρὸς ταῦτά νυν 915
θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις
πιστὸς, τινάσσων τ' ἐν χεροῖν πύρπνουν βέλος.
οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ
πεσεῖν ἀτίμως πτώματ' οἴκ ἀνασχετά·
τοῖον παλαιστὴν νῦν παρασκευάζεται 920
ἐπ' αὐτὸς αὑτῷ, δυσμαχώτατον τέρας·
ὃς δὴ κεραυνοῦ κρείσσον' εὑρήσει φλόγα,
βροντάς θ' ὑπερβάλλοντα καρτερὸν κτύπον·
θαλασσίαν τε γῆς τινάκτειραν κόσον
τρίαιναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾷ. 925
πταίσας δὲ τῷδε πρὸς κακῷ μαθήσεται
ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα.
ΧΟ. σύ θην ἃ χρῄζεις, ταῦτ' ἐπιγλωσσᾷ Διός.
ΠΡ. ἅπερ τελεῖται, πρὸς δ' ἃ βούλομαι λέγω.
ΧΟ. καὶ προσδοκᾶν χρὴ δεσπόσειν Διὸς τινά; 930
ΠΡ. καὶ τῶνδέ γ' ἕξει δυσλοφωτέρους πόνους.
ΧΟ. πῶς δ' οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη;
ΠΡ. τί δ' ἂν φοβοίμην ᾧ θανεῖν οὐ μόρσιμον;
ΧΟ. ἀλλ' ἄθλον ἄν σοι τοῦδ' ἔτ' ἀλγίω πόροι.
ΠΡ. ὁ δ' οὖν ποιείτω· πάντα προσδόκητά μοι. 935

ΧΟ. οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.
ΠΡ. σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' ἀεί.
ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.
δράτω, κρατείτω τόνδε τὸν βραχὺν χρόνον,
ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει θεοῖς. 940
ἀλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν,
τὸν τοῦ τυράννου τοῦ νέου διάκονον·
πάντως τι καινὸν ἀγγελῶν ἐλήλυθε.
ΕΡ. σὲ τὸν σοφιστὴν, τὸν πικρῶς ὑπέρπικρον,
τὸν ἐξαμαρτόντ' ἐς θεοὺς ἐφημέροις 945
πορόντα τιμὰς, τὸν πυρὸς κλέπτην λέγω·
πατὴρ ἄνωγέ σ' οὕστινας κομπεῖς γάμους
αὐδᾶν, πρὸς ὧν ἐκεῖνος ἐκπίπτει κράτους·
καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως,
ἀλλ' αὖθ' ἕκαστ' ἔκφραζε· μηδέ μοι διπλᾶς 950
ὁδοὺς, Προμηθεῦ, προσβάλῃς· ὁρᾷς δ' ὅτι
Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.
ΠΡ. σεμνόστομός γε καὶ φρονήματος πλέως
ὁ μῦθός ἐστιν, ὡς θεῶν ὑπηρέτου.
νέον νέοι κρατεῖτε καὶ δοκεῖτε δὴ 955
ναίειν ἀπενθῆ πέργαμ'· οὐκ ἐκ τῶνδ' ἐγὼ
δισσοὺς τυράννους ἐκπεσόντας ᾐσθόμην;
τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
αἴσχιστα καὶ τάχιστα. μή τί σοι δοκῶ
ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεούς; 960
πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ
κέλευθον ἥνπερ ἦλθες ἐγκόνει πάλιν·
πεύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.
ΕΡ. τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν
ἐς τάσδε σαυτὸν πημονὰς καθώρμισας. 965
ΠΡ. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,

σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.
κρεῖσσον γὰρ οἶμαι τῇδε λατρεύειν πέτρᾳ
ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον.
οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεών. 970
ΕΡ. χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.
ΠΡ. χλιδῶ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ
ἐχθροὺς ἴδοιμι· καὶ σὲ δ' ἐν τούτοις λέγω.
ΕΡ. ἦ κἀμὲ γάρ τι ξυμφοραῖς ἐπαιτιᾷ;
ΠΡ. ἁπλῷ λόγῳ τοὺς πάντας ἐχθαίρω θεούς, 975
ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως.
ΕΡ. κλύω σ' ἐγὼ μεμηνότ' οὐ σμικρὰν νόσον.
ΠΡ. νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.
ΕΡ. εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς. 979
ΠΡ. ὤμοι. ΕΡ. τόδε Ζεὺς τοῦπος οὐκ ἐπίσταται.
ΠΡ. ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.
ΕΡ. καὶ μὴν σύ γ' οὔπω σωφρονεῖν ἐπίστασαι.
ΠΡ. σὲ γὰρ προσηύδων οὐκ ἂν ὅνθ' ὑπηρέτην.
ΕΡ. ἐρεῖν ἔοικας οὐδὲν ὧν χρῄζει πατήρ.
ΠΡ. καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν. 985
ΕΡ. ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με.
ΠΡ. οὐ γὰρ σὺ παῖς τε κἄτι τοῦδ' ἀνούστερος,
εἰ προσδοκᾷς ἐμοῦ τι πεύσεσθαι πάρα;
οὐκ ἔστιν αἴκισμ' οὐδὲ μηχάνημ' ὅτῳ
προτρέψεταί με Ζεὺς γεγωνῆσαι τάδε, 990
πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια.
πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα φλὸξ,
λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
χθονίοις κυκάτω πάντα καὶ ταρασσέτω·
γνάμψει γὰρ οὐδὲν τῶνδέ μ' ὥστε καὶ φράσαι 995
πρὸς οὗ χρεών νιν ἐκπεσεῖν τυραννίδος.
ΕΡ. ὅρα νυν εἴ σοι ταῦτ' ἀρωγὰ φαίνεται.

ΠΡ. ὦπται πάλαι δὴ καὶ βεβούλευται τάδε.
ΕΡ. τόλμησον, ὦ μάταιε, τόλμησόν ποτε
πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν. 1000
ΠΡ. ὀχλεῖς μάτην με κῦμ' ὅπως παρηγορῶν.
εἰσελθέτω σε μήποθ' ὡς ἐγὼ Διὸς
γνώμην φοβηθεὶς θηλύνους γενήσομαι
καὶ λιπαρήσω τὸν μέγα στυγούμενον
γυναικομίμοις ὑπτιάσμασιν χερῶν 1005
λῦσαί με δεσμῶν τῶνδε· τοῦ παντὸς δέω.
ΕΡ. λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·
τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ
λιταῖς· δακὼν δὲ στόμον ὡς νεοζυγὴς
πῶλος βιάζει καὶ πρὸς ἡνίας μάχει. 1010
ἀτὰρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι.
αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
αὐτὴ καθ' αὑτὴν οὐδενὸς μεῖον σθένει.
σκέψαι δ', ἐὰν μὴ τοῖς ἐμοῖς πεισθῇς λόγοις,
οἷός σε χειμὼν καὶ κακῶν τρικυμία 1015
ἕπεισ' ἄφυκτος· πρῶτα μὲν γὰρ ὀκρίδα
φάραγγα βροντῇ καὶ κεραυνίᾳ φλογὶ
πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας
τὸ σὸν, πετραία δ' ἀγκάλη σε βαστάσει.
μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου 1020
ἄψορρον ἥξεις ἐς φάος· Διὸς δέ τοι
πτηνὸς κύων, δαφοινὸς ἀετὸς, λάβρως
διαρταμήσει σώματος μέγα ῥάκος,
ἄκλητος ἕρπων δαιταλεὺς πανήμερος,
κελαινόβρωτον δ' ἧπαρ ἐκθοινήσεται. 1025
τοιοῦδε μόχθου τέρμα μή τι προσδόκα,
πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν

Ἅιδην κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθη.
πρὸς ταῦτα βούλευ'· ὡς ὅδ' οὐ πεπλασμένος 1030
ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·
ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ Διὸν, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ
πάπταινε καὶ φρόντιζε, μηδ' αὐθαδίαν
εὐβουλίας ἀμείνον' ἡγήσῃ ποτέ. 1035

ΧΟ. ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
λέγειν· ἄνωγε γάρ σε τὴν αὐθαδίαν
μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
πιθοῦ· σοφῷ γὰρ αἰσχρὸν ἐξαμαρτάνειν.

ΠΡ. εἰδότι τοί μοι τάσδ' ἀγγελίας 1040
ὅδ' ἐθώϋξεν, πάσχειν δὲ κακῶς
ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν ἀεικές.
πρὸς ταῦτ' ἐπ' ἐμοὶ ῥιπτέσθω μὲν
πυρὸς ἀμφήκης βόστρυχος, αἰθὴρ δ'
ἐρεθιζέσθω 1045
βροντῇ σφακέλῳ τ' ἀγρίων ἀνέμων·
χθόνα δ' ἐκ πυθμένων αὐταῖς ῥίζαις
πνεῦμα κραδαίνοι,
κῦμα δὲ πόντου τραχεῖ ῥοθίῳ
ξυγχώσειεν τῶν τ' οὐρανίων
ἄστρων διόδους, ἔς τε κελαινὸν 1050
Τάρταρον ἄρδην ῥίψειε δέμας
τοὐμὸν ἀνάγκης στερραῖς δίναις·
πάντως ἐμέ γ' οὐ θανατώσει.

ΕΡ. τοιάδε μέντοι τῶν φρενοπλήκτων
βουλεύματ' ἔπη τ' ἐστὶν ἀκοῦσαι. 1055
τί γὰρ ἐλλείπει μὴ παραπαίειν
ἡ τοῦδε τύχη; τί χαλᾷ μανιῶν;
ἀλλ' οὐν ὑμεῖς γ' αἱ πημοσύναις

ξυγκάμνουσαι ταῖς τοῦδε τόπων
μετά ποι χωρεῖτ' ἐκ τῶνδε θοῶς,
μὴ φρένας ὑμῶν ἠλιθιώσῃ
βροντῆς μύκημ' ἀτέραμνον.

ΧΟ. ἄλλο τι φώνει καὶ παραμυθοῦ μ'
ὅ τι καὶ πείσεις· οὐ γὰρ δή που
τοῦτό γε τλητὸν παρέσυρας ἔπος
πῶς με κελεύεις κακότητ' ἀσκεῖν;
μετὰ τοῦδ' ὅ τι χρὴ πάσχειν ἐθέλω·
τοὺς προδότας γὰρ μισεῖν ἔμαθον,
κοὐκ ἔστι νόσος
τῆσδ' ἥντιν' ἀπέπτυσα μᾶλλον.

ΕΡ. ἀλλ' οὖν μέμνησθ' ἀγὼ προλέγω·
μηδὲ πρὸς ἄτης θηραθεῖσαι
μέμψησθε τύχην, μηδέ ποτ' εἴπηθ'
ὡς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον
πῆμ' εἰσέβαλεν·
μὴ δῆτ', αὐταὶ δ' ὑμᾶς αὐτάς.
εἰδυῖαι γὰρ κοὐκ ἐξαίφνης
οὐδὲ λαθραίως
εἰς ἀπέραντον δίκτυον ἄτης
ἐμπλεχθήσεσθ' ὑπ' ἀνοίας.

ΠΡ. καὶ μὴν ἔργῳ κοὐκέτι μύθῳ
χθὼν σεσάλευται·
βρυχία δ' ἠχὼ παραμυκᾶται
βροντῆς, ἕλικες δ' ἐκλάμπουσι
στεροπῆς ζάπυροι,
στρόμβοι δὲ κόνιν εἰλίσσουσι·
σκιρτᾷ δ' ἀνέμων πνεύματα πάντων
εἰς ἄλληλα
στάσιν ἀντίπνουν ἀποδεικνύμενα·

ξυντετάρακται δ' αἰθὴρ πόντῳ.
τοιάδ' ἐπ' ἐμοὶ ῥιπὴ Διόθεν
τεύχουσα φόβον στείχει φανερῶς. 1090
ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων
αἰθὴρ κοινὸν φάος εἱλίσσων,
ἑσορᾷς μ' ὡς ἔκδικα πάσχω.

PROMETHEUS CHAINED.

NOTES.

2. Σκύθην for Σκυθικὴν, as 417. Σκύθης ὅμιλος, 811. ποταμὸς Ἀιθίοψ. As Scythia received its name from a son of Hercules (Steph. Byz.), who is supposed not to be born yet (27), this is a poetical anachronism.
MSS. read ἄβατον, which Paley prefers. Eustathius, p. 968, 44, ἀβρότη, ἐν ᾗ βροτὸς οὐ πρόεισιν, ὅθεν καὶ ἄβροτος φασὶν ἐρημία παρ' Αἰσχύλῳ.

4. πατὴρ, *the Sire*, i. e. Jove, as opposed to the other deities. Cf. 49, 50.

5. λεωργὸν, τὸν λείως καὶ εὐμάρως ἐργαζόμενόν τι. Hesych. = πανοῦργον, κακοῦργον.

11. στέργειν, *to submit to, to acquiesce in.*

12. σφῷν is the dative.

13. *As far as you are concerned, the mandate of Jove has now* [Jelf, § 720. 2. *d.*] *its consummation, and there is no further obstacle.*

15. φάραγγι, *a ravine*, or cleft between two rocks, in which Prometheus was bound.

16. σχεθεῖν, not σχέθειν. The aorist only is in use. Herm on Soph. El. 744, Elmsl. on Eur. Med. 995.

17. εὐωριάζειν, others read ἐξωριάζειν. The sense is nearly the same, but the other reading has an *ironical* force. Careless people used to be nicknamed εὔωροι, i. e. *bene curantes.* So Terence has *probe curasti.*

22. Either understand ἀκούσει as implied before φωνὴν [Linwood, Lex. p. 253], or render ὄψει *thou wilt perceive.* Cf. Spt. c. Th. 103. κτύπον δέδορκα.

23. *Thou wilt lose the bloom of thy complexion.* Solon, χροιῆς ἄνθος ἀμειβομένης. For the dative ἀσμένῳ δέ σοι, see Jelf, § 599, 3.

24. ποικιλείμων, *starry-kirtled.* Orph. Arg. 1026. ἀστροχίτων νύξ. Soph. Tr. 94. αἰόλα νύξ.

27. ὁ λωφήσων, Hercules; see the Argument. From λόφος [Æolice λόπφος] we get λωφάω, by a metaphor derived from taking the yoke off the necks of cattle. In 376, 654, it is intransitive. See L. and S.

28. ἐπηύρου, 2 aor. mid. from ἐπαυρίσκομαι. On the double construction, see Jelf, § 491, 574. Translate: *such fruits hast thou reaped from thy friendly disposition towards man.*

29. ὑποπτήσσων, *crouching beneath, dreading*, a metaphor from birds, who droop their wings when frightened. So πετάλοις ὑποπεπτηῶτες, Il. ii. 312.

30. περὰ δίκης. Jelf, § 526.

33. γόους . . φθέγξει. For the cognate accusative see Jelf, § 566, 1. So Ar. Nub. 1155 βοάσομαι βόαν. Eur. Med. 543, ὑμνῆσαι μέλος.

36. εἶεν, *Well, well!* Cf. Nub. 176. It denotes the impatience of the speaker.

38. *ὅστις προὔδωκεν, qui prodiderit.* So 759. *ἥτις ἐκ Διὸς πάσχω κακῶς.* Paley observes that the relative *ὅστις* is frequently used of a definite person, when it denotes the cause or reason of any thing.

39. *δεινὸν, are an urgent motive* [*for my doing so*], or *have a strange power* [Lid. and S. s. v. 11]. The former meaning seems supported by Apoll. Tyan. Ep. 44. *ἀλλ' ἐστὶ γάρ πως τὸ συγγενὲς ἀκατασόφιστον καὶ πᾶν ἀνακλητικὸν αὐτοῦ τὸ οἰκεῖον.*

40. *ἀνηκουστεῖν . . λόγων.* Jelf, § 487, 4. Wordsworth, § 132. C.

42. *θράσος, cruelty,* and *αἰδὼς, mercy* [properly the reverence and kindness due to a suppliant], are opposed. Suppl. 377. *δακρύων πένθιμον αἰδῶ.*

44. *πονεῖ* with accusative. So Phœn. 1666. *μάταια μοχθεῖς.* Iph. A. 213. *ἅμιλλαν ἐπόνει.* Jelf, § 563, 1.

45. *χειρωναξία, handicraft,* from *χειρῶναξ, one who is master of his hand,* i. e. *one who uses it much.* L. and S. He means his own art, not that of Prometheus.

46. *νιν.* Wordsw. § 37.—*ὡς ἁπλῷ λόγῳ, in good truth.*

48. *ἔμπας κ.τ.λ., nevertheless, I would that some other had obtained this.*

49. *All things have been achieved,* i. e. are possible, *save to rule the gods; for no one is free but Zeus.* Or, *all things are possible, &c.,* i.e. you wish that this work had been entrusted to another; but we must yield to necessity, for we subjects have no course but obedience, seeing that Zeus alone acts after his own will [Paley]. But I prefer the other interpretation, *all things have been achieved, except for the gods to hold rule.* There seems no difficulty

if we mark the evident opposition between Θεοῖς and Διὸς. Jove, knowing no superior, might alone be said to be free; but the *other gods* were in his power, and subject to his will. Hermann and others have read ἐπαχθῆ, with Stanley; *all things are unpleasant, &c.*, which does not seem to improve the sense.

51. ἔγνωκα τοῖσδε κοὐδὲν ἀ. ἔ. Bl. transposes καὶ τοῖσδ' οὐδὲν, but Dind. quotes a similar collocation from Ar. Acharn. 884. ἔκβαθι τῷδε κἠπιχαρίττα τῷ ξένῳ.

55, 6. νιν, i. e. αὐτὰ, τὰ ψάλια. Transl. *and with mighty force clench them with the mallet about his hands; rivet him to the crags.*

58. σφιγγω, akin to the Latin *fingo*, as *tingo* and τέγγω [Paley]. It properly signifies *to bind fast, to squeeze, to torture by pressure.* See L. and S.

60. ἄρηρεν, *is fixed*, perf. mid. from ἄρω or ἀραρίσκω. Wordsw. § 68, 3. Jelf, § 258, 7.

62. μάθη.....ὧν. Jelf, § 681, 4, 683; Wordsw. § 164.

63. τοῦδε, Prometheus.

64. αὐθάδη, *ruthless;* lit. *self-willed, presumptuous.* So λᾶας ἀναιδής, Od. xi. 598, *the remorseless stone*, i. e. because it pitied not the sufferings of Sisyphus.

65. διαμπὰξ, *right through*, probably der. from πήγνυμι.

66. ὅπερ. On the throwing back of the accent, when the preposition is placed after its cases, see Jelf, 63, 3; Wordsw. p. 140, *f.*

68. ὅπως μὴ. Suppl. ὅρα: *take care that thou hast not to compassionate thyself.* Jelf, § 812, 2.

73. ἦ μὴν, which most commonly occurs in oaths, is used

in another strong affirmation in v. 167. Ἐπεθώυξας occurs in v. 277, the simple word θωύσσω, which properly means *to cheer on* dogs in hunting, in Hipp. 219 κυσὶ θωύξαι, vv. 393 and 1041 of this play. Πρὸς, *moreover, besides:* see Matth. Gr. Gr. § 594.

76. διατόρους, *galling.*

84. *In what will mortals be able to relieve these pangs of thine?* See Jelf, § 755, 4.

87. Many MSS. read τέχνης, which Butler explains to refer to the *skill* by which the fetters had been fastened around Prometheus. This reading is strongly confirmed by a passage from the Prometheus Solutus which Cicero has translated in Tusc. Quæst. ii. 10: Hos ille cuneos fabrica crudeli inserens Perrupit artus; qua miser *solertia* Transverberatus castrum hoc furiarum incolo. But τέχνης is perhaps only a gloss upon Προμηθέως.

90. ἀνήριθμον γέλασμα, *countless dimpling.* "Prometheus from his lofty watch-tower is looking upon the extended face of nature, and his eyes are just now directed upon the sea as it appears beneath him at that vast distance, not turbulent and angry and wildly furious, nor yet lulled and breathless and mirror-like, but toying as it were with the breezes and rolling itself with restless heavings under the bright sun into one continued indentation," (Griffiths).

Ibid. παμμῆτορ, *universal mother*, communis mater omnium mortalium, Liv. i. 56. Eur. Chrys. fr. vi. Γαῖα μεγίστη καὶ Διὸς αἰθὴρ, Ὁ μὲν ἀνθρώπων καὶ θεῶν γενέτωρ, Ἡ δ' ὑγροβόλους σταγόνας νοτίους Παραδεξαμένη τίκτει θνατοὺς, Τίκτει δὲ βορὰν, φῦλά τε θηρῶν, Ὅθεν οὐκ ἀδίκως Μήτηρ πάντων νενόμισται.

94. *through time of years innumerable:* for the accus. χρόνον see Jelf, § 577.

99. πῇ ποτε, *quanam cœli parte horum laborum finis, quasi lux sideris, oriturus est?* Paley.

102. ποταίνιον, *new, unforeseen;* cf. Antig. 849, Choeph. 1055, Eum. 282.

109. ναρθηκοπλήρωτον, *filling a rod,* πλήρωτος being here active. Νάρθηξ is *ferula, fennel-giant,* a plant described in Plin. Nat. Hist. xiii. 22. Proclus on Hes. Op. 52, says, ἔστι μὲν πυρὸς ὄντως φυλακτικὸς ὁ νάρθηξ, ἠπίαν ἔχων μαλακότητα εἴσω, καὶ τρέφειν τὸ πῦρ καὶ μὴ ἀποσβεννύναι δυνάμενος.

113. πασσαλευτὸς ὤν. The union of the substantive participle with another participle, (and πασσαλευτὸς may be almost considered as a participle,) is very rare in early writers, though frequent in later times. In Il. T. 80, we find ἐπιστάμενόν περ ἐόντα, in Ran. 721, τούτοισιν οὖσιν οὐ κεκιβδηλευμένοις, and in Hec. 358, οὐκ εἰωθὸς ὄν, where see Porson, and Matth. Gr. Gr. § 559. Griffiths. Paley reads πεπασσαλευμένος with MSS. Dind. thinks it is a gloss upon some other word.

115. ὀδμά. Hippol. 1391, ὦ θεῖον ὀδμῆς πνεῦμα· καὶ γὰρ ἐν κακοῖς Ὧν ᾐσθόμην σου κἀνεκουφίσθην δέμας· Ἔστ' ἐν τόποισι τοῖσίδ' Ἀρτεμὶς θεά: Virg. Æn. i. 403, Ambrosiæque comæ divinum vertice odorem Spiravere.

116. ἢ κεκραμένη, *or of some intermediate nature.* Alexis, Grot. Exc. p. 591, οὐ θνητὸς οὐδ' ἀθάνατος ἀλλ' ἔχων τινὰ Ξύγκρασιν; Sotades in Stob. Flor. 103, 13, ὁ πένης ἐλεεῖται, ὁ δὲ πλούσιος φθονεῖται, ὁ μέσος δὲ βίος κεκραμένος δίκαιός ἐστιν.

118. On δή, see Jelf, § 723, 2.

119. δεσμώτην; hence the title of the play.

121. δι' ἀπεχθείας ἐλθόντα, *that hath incurred the detestation, hated.* See Matth. 580; Jelf, § 627, i. 3; Wordsw. § 189, *obs.* 2.

122. εἰσοιχνεῦσιν. An Homeric form. Cf. Od. I. 120, Z. 157.

124. κινάθισμα, *rustling, hasty motion.*

125. πτερύγων ῥιπαῖς, *strokes, whizzings of wings.* Ran. 1353, κουφοτάταις πτερύγων ἀκμαῖς; Virg. Æn. xii. 876, alarum verbera nosco.

126. ὑποσυρίζει, *faintly whistles.* So 574. ὑπὸ...ὀτοβεῖ δόναξ.

134. ἐκ δ' ἔπληξε. On the *tmesis* see Matth. Gr. Gr. § 594, 2; Jelf, § 643. Ἐκπλήσσειν is *excutere, expellere, to dispel:* Thuc. ii. 38, ἡ τέρψις τὸ λυπηρὸν ἐκπλήσσει, and 87, φόβος γὰρ μνήμην ἐκπλήσσει.
θεμερῶπιν, *sober-eyed, demure.*

135. ἀπέδιλος, an indication of haste; Theocr. xxiv. 36. ἄνστα, μηδε πόδεσσι τεοῖς ὕπο σάνδαλα θείης.
ὄχῳ πτερωτῷ, i. e. *by flying the air.* So ναΐον ὄχημα, vectio navalis, Iph. T. 410.

137. πολυτέκνου. A well deserved epithet according to Hes. Theog. 364; τρὶς γὰρ χίλιαί εἰσι τανύσφυροι Ὠκεανῖναι——Τόσσοι δ' αὖθ' ἕτεροι ποταμοὶ καναχηδὰ ῥέοντες, Υἱέες Ὠκεανοῦ, τοὺς γείνατο πότνια Τηθύς.

140. Æschylus, like Homer and Hesiod, makes Oceanus the name of a large river encircling the earth. Il. Σ. 606, ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο Ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο; Cf. Il. Ξ. 245, Υ. 7, Odyss. A. 157, 638, Hes. Theog. 133, 242, 695, G. iv.

233. So Virgil, Oceani amnes. This opinion is ridiculed by Herod. ii. 21, 23, iv. 8, 36.

141. *προσπορπατὸς, clasped.*

143. *ὀχήσω.* Jelf, § 563.

145. *εἰσιδούσᾳ*, scil. *ἐμοὶ*, contained in *ἐμοῖσιν.* Matth. § 466, 1.

147. *ταῖδ'.* Better *τῇδε*, with Elmsley and Diad.

151. *πελώρια, venerable, awful*, Hesych. *πελώριος, μέγας, δεινός.*

152. *εἰ γὰρ, utinam, would that!* Matth. § 617, 4; Jelf, § 418, 786, 2.

156. *ὡς—ἐπεγήθει.* "Ἵνα, *ὡς, ὅπως* (more rarely) are joined with the historical tenses of the ind., to express an end proposed and wished for, but not attained, or not to be attained. The principal sentence expresses something which does not take place, so that the end proposed by, or which might have resulted therefrom, does not take place either." Jelf, § 813, Cf. vs. 749, and Matth. § 519, 6.

161. *συνασχάλᾳ, sympathizes with.* Cf. vss. 243, 303. *ἀσχαλᾷ* occurs in vs. 764.

162. *τεοῖσι.* See Matth. Gr. Gr. § 149, *Obs.*
ὁ δέ. For this use of the article see vss. 570, 658, 816, 856; and Matth. Gr. Gr. § 286.

163. *θέμενος, placing to himself, assuming.* See Jelf, § 362, 5; and compare Aj. 536, *πρόνοιαν ἣν ἔθου*, Il. i. 625, *ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν*, Apoll. Rhod. vi. 1669, *θεμένη δὲ κακὸν νόον*, Theogn. 89, *καθαρὸν θεμένη νόον*, and Tyrt. fr. ii. 5, *ἐχθρὰν μὲν ψυχὴν θέμενος.*

ἄγναμπτον, *inflexible.* From γνάμπτω, the same with κάμπτω, which is used in vss. 32, 237, 306, 396, 513.

165. πρὶν ἂν κορέσῃ. See Jelf, § 848, 4; who observes that "the difference between πρίν and πρίν ἄν seems to be that the latter marks that the action of the temporal clause is viewed as to something which will probably take place, = ἐὰν μὴ: πρὶν alone leaves it uncertain."

167. ἦ μήν, a form of threatening. Cf. vs. 907.

169. πρύτανις, *president.* See Dict. of Antiquities, art. Βουλή.

171. σκῆπτρον τ. τ' ἄπο συλᾶται. For the accusative see Jelf, § 583, 164. The present tense signifies the *certainty* of the event. Matth. § 504, 3.

173. ἐπαοιδαῖσιν, *charm.*

175. πτήξας, *crouching beneath;* a metaphor from birds when frightened.

181. ἐρέθισε, *provoked, irritated.* See Il. A. 519, Γ. 414. Render, *but piercing terror is harassing my soul.*

185. ἀπαράμυθον. Several MSS. have οὐ παράμυθον, the transcribers probably not being aware of the license which the poets used of lengthening the negative α when their metre required it: see Matth. § 19, c. Griffiths observes that the formation of παράμυθον is scarcely conformable to analogy, and that the right word would rather be εὐπαράμυθος, like εὐπαράγωγος in Equit. 1115.

186. See v. 404, and compare Eur. Suppl. 429, οὐδὲν τυράννου δυσμενέστερον πόλει, Ὅπου τὸ μὲν πρώτιστον οὐκ εἰσὶν νόμοι Κοινοὶ κρατεῖ δ' εἷς τὸν νόμον κεκτημένος Αὐτὸς παρ' αὐτῷ.

217. *προσλαβόντα.* Other earlier editions read *προσλαβόντι*, but this change to the accusative is very frequent. See Matth. § 556, *obs.* 3. Jelf, § 674 and 675.

219. *μελαμβαθής, deep even to blackness.* Cf. vss. 1028, 1050; Hes. Theog. 851 *Τιτῆνές θ' ὑποταρτάριον Κρόνον ἀμφὶς ἐόντες*: Il. Ξ. 274, 279, and Θ. 479 *ἵν' Ἰαπετός τε Κρόνος τε Ἥμενοι οὔτ' αὐγῆς ὑπερίονος ἠελίοιο Τέρπονθ' οὔτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς.*

221. *αὐτοῖσι συμμάχοισι, allies and all.* See Matth. § 405 *obs.* 3. Jelf, § 604, 1.

229. Some find fault with this change of tense, not so much because *νέμει* is subjoined to *καθέζετο*, as because it is afterwards coupled with *διεστοιχίζετο*: but see Matth. Gr. Gr.§ 504, 1. The circumstance is mentioned in Hes. Theog. 71; *ὁ δ' οὐρανῷ ἐμβασιλεύει*——*Κάρτει νικήσας πατέρα Κρόνον εὖ δὲ ἕκαστα Ἀθανάτοις διέταξεν δμῶς, καὶ ἐπέφραδε τιμάς.*

230. *διεστοιχίζετο, ordered in ranks, marshalled: διέθετο ἐν στοίχῳ καὶ τάξει* Hesych. *Στοιχίζω* occurs in v. 484.

234. Although *τοῖσιν* is supported by all the MSS. I prefer *τοῖσιδ* with Elmsley, Bl. Dind.

235. *ἐξελυσάμην. ἐξερυσάμην* is authorized by nearly all the MSS.; but *ρ* should have been doubled after the augment, as in Alcest. 11, *ὃν θανεῖν ἐρρυσάμην.* See Matth. Gr. Gr. § 162, *obs.* 1. *Ἐκλύομαι* is found in Eum. 174, Œd. Tyr. 1003, *φόβου σ' ἐξελυσάμην*, Androm. 818 *θανάτου νιν ἐκλύσασθε.*

236. *εἰς Ἅιδου*, scil. *δόμον.* Cf. Odyss. K. 512; Matth. § 380, *obs.* 5. Wordsw. § 189, *obs.* 2.

237. *τῷ, for this reason.*

241. δὴ ἐρρύθμισμαι, *am thus brought to order, coerced.* Cf. Hec. 923 ἐγὼ δὲ πλόκαμον ἀναδέτοις Μίτραισιν ἐρρυθμιζόμαν.

247. Μὴ is here merely interrogative: see Matth. Gr. Gr. § 519, 7, and § 608, *obs.* 2. Jelf, § 873, 4. Hermann on Viger, note 252, observes that the interrogative μὴ, like the Latin *num*, usually expects a negative answer, quoting as a contrary instance Æsch. Suppl. 295, to which the line before us and Agam. 683 may be added.

248. I prefer θνητούς γε παύσας, with Hermann.

250. Alluding to the story of Pandora's box.

258. In v. 756 he mentions another termination of his sufferings, the expulsion of Jupiter from his sovereignty. It would seem that having tried in vain a sort of sullen submissiveness and an acknowledgment of the superior power of his torturer, he is gradually induced, by the sense of his own unremitting pains and by the sight of the pitiable condition of his fellow-sufferer Io, to have recourse to threats of future retribution. Griffiths.

263. The original form of this proverb occurs in Choeph. 697, ἐξω κομίζων ὀλεθρίου πηλοῦ πόδα. Cf. Ter. Andr. ii. 1, 9. Facile omnes, quum valemus, recta consila ægrotis damus.

269. κατισχνανεῖσθαι, *that I should wither away.* πεδαρσίοις, *lofty*, see vss. 710, 916, Choeph. 846, and the same Æolic preposition πέδα will be found in composition in Choeph. 589, 590, and Æsch. Bacch. Nutr. fr. 44. Valckenaer, on the authority of Athen. IX. p. 402, C, affirms that Æschylus acquired these and other words from the Æolic or Doric or Syracusan dialect during his residence in Sicily. The date however of his visit to that

country and the period of his abode in it are very uncertain.

271. *μοι.* See Jelf, § 598

272. *πέδοι, humi, on the ground,* an adverbial dative, formed when the *ι* was still *adscriptum,* and not subscriptum. Cf. Jelf, § 605, *obs.* 5.

273. *διὰ τέλους, thoroughly.* Cf. Eum. 64; Aj. 685.

275. *ταὐτὰ,* for *κατὰ ταὐτὰ, after the same fashion, in the same manner:* see Matth. § 445.

279. *κραιπν. θᾶκον, my rapidly-wafted seat.*

284. *ἥκω, adsum.* Cf. Hec. i. Wordsw. § 94, *c.* Translate, *I am arrived at the end of a long journey, having traversed* [*it*]. See Linwood, *v.* *διαμείβειν.*

287. *γνώμῃ, by my will.*

289. Compare v. 39. Oceanus and Iapetus, the father of Prometheus, were brothers: see Hes. Theog. 133, 510.

291. *οὐκ ἔστιν ὅτῳ——νείμαιμι.* The optative in this construction usually takes *ἂν*; but compare Choeph. 172, and see Matth. § 528, 2, *obs.*, Jelf, § 832, *obs.*
ὅτῳ Μείζονα μοῖραν νείμαιμι, to whom I would pay more respect. Trach. 1238, *ἀνὴρ δδ' ὡς ἔοικεν οὐ νεμεῖν ἐμοὶ Φθίνοντι μοῖραν*: Eur. Suppl. 241, *νέμοντες τῷ φθόνῳ πλεῖον μέρος.*

294. *χαριτογλωσσεῖν, μέχρι γλώσσης χαρίζεσθαί σοι καὶ οὐκ ἔργοις* Schol. *to do lip service.* So in Athen. iv. p. 164, A, one of the company apologizes for some over-strong expressions by saying, *οὔτε γὰρ χαριτογλωσσεῖν ἡμᾶς θέμις,* i. e. *for we must not mince matters;* and then quotes this line to justify his use of the word.

300. *ἐπώνυμον, namesake.*

301. *αὐτόκτιτα, self-wrought.* Soph. Cedal. fr. 306 *αὐτοκτίτους δόμους*, Œd. Col. 697 *αὐτόποιον φύτευμα*, Virg. Æn. i. 167 vivo sedilia saxo. Bl. shews that the word is derived, not from *κτίζω*, which he says is nowhere used in Homer, but from an old form *κτίω*, whence *εὔκτιτος*, *εὐκτίμενον*, *περικτίτης*, *ἀμφικτίων*, and other words.

305. *συγκαταστήσαντα, him who aided in establishing.* Cf. Thuc. iv. 107.

309. *μεθάρμοσαι.* By the force of *μετὰ* in composition is implied a change from present habits, as in Agam. 221, 709; while the middle voice serves to direct the adoption of a new line of conduct: *moribus quos habes exutis novos tibi apta.* The active voice occurs in Soph. Elect. 31, *εἰ μή τι καιροῦ τυγχάνω, μεθάρμοσον*: the middle in Alcest. 1157, *νῦν γὰρ μεθηρμόσμεσθα βελτίω βίον τοῦ πρόσθεν.*

313. *χόλον*, Dœd. conjectures *ὄχλον*, which Dindorf approves, comparing vs. 827. But Paley rightly follows one of the Scholiasts, who says: *ὥστε τὴν νῦν παροῦσαν ὀργὴν αὐτῷ παίγνιον εἶναι δοκεῖν σοι.* *χόλον* is the *wrath of Jove*, not of Prometheus. Perhaps however Paley's conjecture, *ὄτλον*, is preferable.

315. *ὀργὰς, temper*, as in Suppl. 743.

317. *ἀρχαῖα, stale, old fashioned things.*

319. *τἀπίχειρα, the wages.* See New Cratylus, p. 223.

322. *οὔκουν ἔμοιγε, not me, at all events, &c.* Cf. Antig. 84. Œd. c. 924, 651. Heracl. 191.

323. Compare for the metaphor Agam. 1624, Eur. Bacch. 795, Pind. Pyth. ii. 173, and Acts ix. 5, xxvi. 14.

327. λαβροστόμει, *talk violently, ungovernably, petulantly.* Compare Aj. 1147, τὸ σὸν λάβρον στόμα: Il. Ψ. 478, αἰεὶ μύθοις λαβρεύεαι· οὐδέ τί σε χρὴ λαβραγόρην ἔμεναι.

328. οἶσθ' . . . . ὧν. Jelf, § 682, 4, and 683.

331. Join μετασχὼν with ἐμοί.

334. πάπταινε, *look about you, beware lest.* Cf. Il. E. 673; Aj. 11; Antig. 1231.

338. αὐχῶ, *I am confident.*

340. τὰ μὲν σ' ἐπαινῶ, *ob hanc causam, on this account I praise you, because you are no ways deficient in zeal,* ἐπαινῶν being supplied after λήξω, as in vs. 165. Blomf. reads τὰ μὲν σ', i.e. τὰ σὰ = *your conduct,* or *you,* μὲν being answered by ἀτὰρ in the next line.

341. προθυμίας γὰρ οὐδὲν ἐλλείπεις. A genitive case is used with ἐλλείπω, when it signifies *to be wanting in, to fall short of,* as here and in Sept. 10; an accusative, when it signifies *to omit* or *neglect,* as in Aj. 1379.

347. The older editions gave this and the following lines to Oceanus; but Elmsley rightly assigned them to Prometheus. Burges observes that the copyists were deceived by the words οὐ δῆτα, which they thought must necessarily point out the commencement of a new speaker's address. But they are used in the continuation of a speech in Œd. Col. 433; Alcest. 555.

350. ἐρείδων, *propping, supporting.*

354. πᾶσιν ὃς ἀνέστη θεοῖς: Dindorf quotes Il. ψ. 634; πυξ μὲν ἐνίκησα Κλυτομήδεα, Ἥνεωος υἱὸν, Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη. There is, however, great uncertainty about the reading. For the mythological

allusions in these lines I refer the reader to the fuller commentaries collected by Dindorf.

355. *hissing slaughter from his frightful jaws.*

359. *καταιβάτης κεραυνός, descending*; Schol. Equit. 693; *τῶν κεραυνῶν οἱ μὲν καταιβάται, οἱ δέ ψολόεντες, οἱ δὲ ἀργῆτες καλοῦνται ὡς Ὅμηρος ὠνόμασεν.* Cf. Hor. Od. iii. 4, 42, Scimus ut impios Titanas immanemque turmam Fulmine sustulerit *caduco.*

361. *φρένας, the breast, i.e., the soul;* properly the *midriff, præcordia.* Cf. Eum. 158, Trach. 930. We find the singular in vs. 881 of this play.

362. *ἐφεψαλώθη, scorched, burnt up,* from *φέψαλος, a cinder. σθένος.* "The accusative continues also in passive verbs, though the former patient has now become the subject of the verb, as it defines the exact operation of the affection or state signified by the passive verb...So Eur. Hec. 1035, *τυφλοῦμαι φέγγος*; Arist. Ach. 18, *ἐδήχθην τὰς ὀφρῦς*; Eur. Phœn. 267, *ὠπλισμένος χεῖρα*; Hipp. 199, *λέλυμαι μελέων σύνδεσμα.* Jelf, § 584, 2.

363. Translate: *a helpless and paralyzed form.* The word *παράορος* is derived from *παραείρω*, and properly signifies *to fasten by the side,* whence it is applied to a *spare* horse, either taken into the field to supply the deficiency, in case anything should happen to the *yoke* or *wheel* horses, or for ornament. The Latin term is *funalis.* Hence it is applied to anything *loosely fastened, relaxed, nerveless,* as in the text. Cf. *παρατόνους χέρας* in Alcest. 399.

365. *ἰπούμενος,* from *ἶπος* (properly part of a mouse-trap), *pressed down.* Compare Pind. Ol. iv. 10, *ὃς Αἴτναν ἔχεις Ἶπον ἠνεμόεσσαν ἑκατογκεχάλα Τυφῶνος ὀβρίμου,* Pyth.

i. 34, νῦν γε μὰν Ταί θ' ὑπὲρ Κύμας ἁλιερκέες ὄχθαι Σικελία τ' αὐτοῦ πιέζει Στέρνα λαχνάεντα.

Αἰτναίαις. Poets differ respecting the place of the punishment of Typhoeus. See Il. b. 781, γαῖα δ' ὑπεστονάχιζε, Διὶ ὡς τερπικεραύνῳ Χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἱμάσσῃ Εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς: Hes. Theog. 868, ῥίψε δέ μιν θυμῷ ἀκάχων ἐς Τάρταρον εὐρύν. Herodotus says that one story placed him in the Serbonian lake. Pindar agrees with Æschylus, and both probably were influenced in their choice by the same circumstance. Thucydides tells us there was an eruption of Ætna in the sixth year of the Peloponnesian war, that is in the year B.C. 425; and then adds, λέγεται δὲ πεντηκοστῷ ἔτει ῥυῆναι τοῦτο μετὰ τὸ πρότερον ῥεῦμα, τὸ δὲ ξύμπαν τρὶς γεγενῆσθαι τὸ ῥεῦμα ἀφ' οὗ Σικελία ὑπὸ Ἑλλήνων οἰκεῖται. The second recorded eruption of that volcano is therefore fixed to the year B.C. 475, and in all probability this play was not written till after that date: Pindar's first Pythian Ode was composed in honour of a victory won by Hiero in B.C. 470. *Griffiths.*

Hence, as Dindorf observes, Prometheus is here feigned to prophesy what really happened.

367. ἐκραγήσονται. See last note. So Diod. S. xiv. 59, πυρὸς ἐκραγέντος ἐκ τῆς Αἴτνης.

368. ποταμοὶ πυρός, *streams, floods of fire*, as ῥύαξ πυρὸς in Thuc. iii. 116.

369. On the fertility of Sicily cf. Pind. Nem. i. 19.

λευρούς. So Robortelli: the other editions have λευράς: but Elmsley on Heracl. 839 says that the feminine γύη was unknown to the Attic writers, and that the masculine γύης alone is to be retained. The word occurs again in v. 708, and in Prom. Sol. fr. 184, 5.

370. χόλον; accusative of equivalent notion. See Jelf, § 556, c.

371. ἀπλάτου, Schutz's conjecture for ἀπλήστου, is approved by Bl. and Dind. Hermann defends the old reading. Cf. Pind. Pyth. i. 40, τᾶς ἐρεύγονται μὲν ἀπλάτου πυρὸς ἀγνόταται ἐκ μυχῶν παγαί. Trach. 1093, Herc. Fur. 398.

377—380. Cic. Tusc. Quæst. iii. 31: Sumendum tempus est non minus in animorum morbis quam in corporum: ut Prometheus ille Æschyli, cui cum dictum esset, *Atqui, Prometheu, te hoc tenere existimo, Mederi posse rationem iracundiæ*, respondit, *Si quidem qui tempestivam medicinam admovens Non ad gravescens vulnus illidat manus.* There is very great discussion respecting the reading ὀργῆς νοσούσης, for which Plutarch, Conc. ad Apoll. p. 102, B. reads ψυχῆς. See Herm. and Dind. On the whole, I think, with Blomfield, that ὀργῆς does not mean *anger*, but *disposition*; in which sense ὀργῆς νοσούσης might rightly mean *a mind distempered* or *troubled*, the *nature* of the affection being naturally inferred from the word χόλον at the end of the last speech. Cicero appears to have expressed the general sense, but he is right in translating λόγοι by *ratio, reasoning*.

381. ἐν τῷ προμ. δ. κ. τ. τίνα. Translate: *Aye, but in foresight united with boldness, what mischief dost thou perceive to be inherent?*

384. Cognate accusative. Philoct. 173, νοσεῖ μὲν νόσον ἀγρίαν, Androm. 220, χείρον' ἀρσένων νόσον Ταύτην νοσοῦμεν, Eur. Phrix. fr. xiii. 2, νοσεῖν αἰσχρὰν νόσον, Matth. Gr. Gr. § 408.

385. δοκεῖν, *to pretend*. See Hipp. 119, 462. Med. 67.

386. Supply, *not so, for* this error (ἀμπλάκημα = νόσον in

the preceding line) will seem to be mine, i.e. I shall seem to have sent you on a foolish errand, but it will not appear that you willingly took it upon yourself, (Paley).

388. θρῆνος οὐμὸς, *your lamentation for me.* Cf. Pers. 698, Thuc. i. 77; τὸ ἡμέτερον δέος, *the fear we inspire.*

394. ψαίρει, *grazes, flaps.* If grammarians are correct, ψαίρειν is said of a sail flapping against the mast, alternately filling and falling, in a light wind; and may therefore be well applied to the first efforts of a bird in commencing a flight, like Virgil's *æthera verberat alis.* Griffiths.

400. ῥαδινῶν, *tender, yielding.*

403. ὑπερήφανον ἐνδείκνυσιν αἰχμὰν, *displays* or *exalts his haughty sceptre.* A spear was formerly an emblem of royalty, and αἰχμὴ is probably so used in v. 925. Griffiths. Paley translates: *his haughty disposition,* referring to Ag. 467. The former interpretation seems preferable.

409. στένουσι agrees with the plural implied in πρόπασα χώρα. The harshness of this enallage is softened by ὁπόσοι, which follows.

410. ξυνομαιμόνων, i. e. the Titans
ἔποικον ἔδος, *a dwelling neighbouring on hallowed Asia.* But see Liddell and Scott, v. ἔποικος. In reference to the following Geography, it will be sufficient to observe that our author had his own views on the subject, and that those views were better accommodated to poetical handling, than to the real truth.

415. The Amazons are meant. Cf. Herodot. iv. 110—117.

416. μάχας. So δεινοὶ μάχην Pers. 27.

420. A play is perhaps intended upon the words Ἀβαβίας and ἄρειον. Butler observes that Horace has placed the Arabians in close connection with the Massagetæ in Od. i. 35, 40, and refers to the note of Cruquius on that passage, who shews that besides the Arabia commonly so called, there was another among the Scythians to which Ammianus Marcellinus gives the name *Getarum desertum*. Griffiths. But it seems almost certain that the reading is corrupt. Mr. G. Burges would read Ἀβάριέστ', quoting Suidas v. Ἄβαρις, and Eustat. from Herod. iv. 36. This name might be well used to denote some Hyperborean nation, although, in the absence of more certain information, the change is scarcely a safe one. Hermann would read Σαρματᾶν τ' ἄρειον ἄνθος.

421. πόλισμα, *castellum*. Æschylus does not mention the name of this mountain-city near Caucasus, nor have the commentators suggested any place which he is likely to have had in view. Hermann would read Καυκάσου πύλας, quoting Pliny H. N. vi. 12, "Ab his sunt portæ Caucasiæ, magno errore multis Caspiæ dictæ, ingens naturæ opus montibus interruptis repente, ubi fores obditæ ferratis trabibus, subter medias amne diri odoris fluente *citraque in ripe castello*, quod vocatur Cumania, communito ad ascendas transitu gentes innumeras, ibi loci, terrarum orbe portis discluso, ex adverso maxime Harmastis Oppidi Iberum." He remarks that Lucian, in his dialogue of Prometheus, § 4, appears to have read the passage in the same manner.

429. If this reading be correct (but see Dind. and Herm.), we must take ὑπέροχον σθένος κραταιὸν οὐράνιόν τε πόλον as if it were ὑ. κρ. σθ. οὐρανίου πόλου = *the excessive mighty mass of the pole of heaven.*

430. ὑποστεγάζει, *props up, supports.* This is Hermann's

reading, and has been admitted by Dindorf into the text, although he would now recall *ὑποστενάζει, groans beneath*, which is found in all the MSS., rightly, I think.

432. *συμπίτνων, as it falls in cadence.*

434. *στένουσιν ἄλγος.* Jelf, § 566, 4.

436. *χλιδῇ, pride, arrogance, disdain, fastu.* See Tim. Lex. Plat. on the word, and Ruhnken's note: *χλίω*, from which he derives it, occurs in Choeph. 137 and Æsch. Suppl. 236.

437. *συννοίᾳ, reflection.* See Antig. 279, Œd. C. 453.

438. *προυσελούμενον, insulted.* See Buttmann's Lexil. s. v. *εἵλω*, 5, and Liddell and Scott, v. *προσελέω*. Hermann would read *προσσελούμενον*, but his reasons, though learned, seem very far-fetched.

442. *πήματα*, i. e. their state of ignorance and barbarity.

444. *ἐπηβόλους, possessed of*, properly, *hitting the mark, attaining.* Tim. Lex. *ἐπήβολοι· οἱ ἐπιτυχῶς βάλλοντες, βάλλειν γὰρ τὸ τυχεῖν· ἢ οἱ ἐπιτυγχάνοντες.*

445. *ἀνθρώποις.* Jelf, § 589, *obs.* 4.

446. *Recounting the kindness of my presents*, or *my kindness evinced in my presents.*

451. *προσείλους, apricos, facing the sun;* the same with *προσηλίους*; from *εἴλη* or *ἕλη the warmth* or *brightness of the sun, sunshine.*

452. *κατώρυχες, beneath the earth*, "*in defossis specubus*" Virg. Georg. III. 376. The word occurs Antig. 774, 1100, Hec. 1002.

455. Æschylus, like some other authors, only divides the

year into three seasons, omitting the Autumn. Tacit. Germ. 26; Sola terræ seges imperatur. Unde annum quoque ipsum non in totidem digerunt species: hiems et ver et æstas intellectum et vocabula habent; autumni perinde nomen ac bona ignorantur.

459. ἀριθμὸν, *arithmetic:* which Æschylus as a Pythagorean styles ἔξοχον σοφισμάτων *supreme of inventions.* Ælian. Var. Hist. iv. 17, ἔλεγεν [ὁ Πυθαγόρας] ὅτι πάντων σοφώτατον ὁ ἀριθμός· δεύτερος δὲ ὁ τοῖς πράγμασι τὰ ὀνόματα θέμενος.

460. ἐργάτιν, Dindorf, with Bl. and others, prefers ἐργάνην, from Stobæus. Hermann thinks that we should read, with Hemsterhusius, μνήμης ἁπάντων μουσομήτορ' ἐργάνην, in apposition with γραμμάτων τε συνθέσεις, i.e. *and the combinations of letters, effective mother-nurse of the memory of all arts.* Considering that *letters* really answer this purpose, and that the *art of memory* was invented, not by Prometheus, but by Simonides, living in the time of Æschylus himself, this conjecture carries with it great show of probability.

463-5. *And I brought steeds obedient to the rein* (*i.e.* ὥστε φιλην. εἶναι) *under cars, that they might for mortal bodies* (i.e. by bearing men on their backs) *become substitutes for their greatest toils.* So Hermann. Others take σώμασιν to mean, *that with their bodies they might &c.* But Hermann well observes that σώμασιν, meaning the *persons sitting on horseback,* is confirmed by the words σωματηγός and σωματηγεῖν.

466. ἄγαλμα, *ornament, honour, distinction,* ἐφ' ᾧ ἀγάλλεταί τις καὶ χαίρει.

472. αἰκὲς, for ἀεικές. See Dawes M. C. p. 574. Herm. on Soph. El. 206, 216.

πῆμ', ἀποσφαλεὶς. This passage will be simpler, if we put a colon after *πῆμ'*, with Paley. For the construction of *ἀπ. φρενῶν*, see Jelf, § 529, 1.

480. *πιστὸν*, i. e. *a draught*, *χριστὸν*, *ointments.*

481. *κατεσκέλλοντο*, *were dried up*, withered. Our word skeleton, i. e. *σκελετὸς* (*νεκρὸς*) properly signified *a mummy*, not merely the *bones.*

486. *ὕπαρ*, *a day dream*, *a true dream.* Pind. Ol. xiii. 94; *ἐξ ὀνείρου δ' αὐτίκα Ἦν ὕπαρ*: Mosch. Id. ii. 17, *τὸ γὰρ ὡς ὕπαρ εἶδεν ὄνειρον.*
κληδόνας, *vocal omens*, such as the voice by which Socrates was admonished of the presence of his familiar spirit. Cf. Herod. ix. 91, Liv. v. 55.

490. *δίαιταν*, *manner of life.*

492. *στέργηθρα*, *affections*, *fondness.* The word is not of very common occurrence, and is here taken not in its most usual sense of *φίλτρον a love-potion*, but rather for the effect of such a draught. Such too is its meaning in Choeph. 241, Eum. 192; Hipp. 256.
συνεδρίαι, *unions*, *associations*: a technical term in the science of augury.

493. *σπλάγχνων*, *the vitals*, such parts being used for divination. From Aristot. de Part. Animal. iii. it is clear that the *σπλάγχνα* were the *καρδία*, *πλεύμων*, *ἧπαρ*, *σπλὴν*, and *νεφροί.* The word never means *the entrails*, nor has it so extensive a signification as *viscera.* In Agam. 1221 it is distinguished from *ἔντερα*: in Sept. 1031 it is used for *the womb* or *the source of birth*, in which sense it occurs in Antig. 1066 with relation to a father only: in Eum. 249, it means *the lungs*: and very frequently it is used for *the seat of the affections*, and thence for *the affections* themselves; see note on v. 730. Griffiths.

494. δαίμοσιν. Jelf, § 594, 4. The sense is, *having what colour they would please the gods.*

495. λοβοῦ, *the lower extremity of the liver.*

496. κνίσῃ signifies either as here *the fat, the caul, omentum,* ὁ ἐπίπλους; or perhaps more usually *nidor, a reek,* or *a savour,* ἡ τῆς πιμελῆς ἀνάδοσις, ἡ ἐκ λίπους καπνώδης ἀναγωγή, ἡ ἀπὸ τοῦ ὀπτωμένου ἀναφορὰ τῇ ὀσφρήσει προσίζουσα. With regard to the practice mentioned here see Il. A. 460, B. 423.

497. ὀσφὺν, *the chine.*

499. ἐπάργεμα, *obscure.*

504. φλῦσαι, *to vaunt, boast,* properly denoting the bursting of a bubble.

513. φυγγάνω. On the formation of verbs in άνω see Gaisford on Alcest. 493, Monk on Hippol. 1442. Here and in v. 525 the word has a future signification, *I am to escape.*

520. μηδὲ λιπάρει, *and do not press it.*

521. συναμπέχεις, *thou veilest, keepest concealed.*

526. *Never may he who directs all things place his might in opposition to my desires.*

530. ποτνισσομένα, Dor. for προσνισσομένη.

534. τόδ', i. e. the determination to reverence the gods.

540. ἀλδαίνουσαν, *augmenting,* i.e. *nourishing.*

543. ἐν ἰδίᾳ γνώμῃ was the old reading, to which the editors added ἐν to preserve the metre. Dindorf has given the present reading, which is, however, condemned by Hermann.

548. ὀλιγοδρανίαν, *inefficiency, debility, feebleness.* Ὀλιγοδρανέων is a Homeric word, explained to mean ὀλίγον τοῦ δρᾶν ἔχων, by the Scholiast on Il. X. 337. It is derived from δραίνω, *to be busy*, or *to purpose to do any thing*, as in Il. K. 96.

ἄκικυν, *nerveless, powerless.* Κῖκυς, *strength*, is found in Æsch. Sisyph. fr. 216, σοὶ δ' οὐκ ἔνεστι κῖκυς, and in Odyss. Λ. 392, ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἶς ἐμπεδος οὐδέ τι κῖκυς. So also in Od. i. 515, ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυς.

549. ἰσόνειρον. Cf. Ag. 82.

550. A word was wanting after ἀλαδν, which Hermann would supply by δέδεται, or some such verb. He disapproves of the reading introduced into the text by Dind.

555. *Far different is this strain which had flitted towards me from that when.*

558. ἱότατι γάμων, *in pleasure at the marriage* (Linwood, after Bl.); *in consent of nuptials*, (Paley); *in one-ness of nuptials* (Burges). "This dative is, as Passow observes, much the same in sense as the word ἕκητι. To reconcile the Homeric usage of the word with its use in the present passage is by no means easy...It can only be conjectured that the original meaning of the word was such as to render deducible both meanings, sc. that of *pleasure*, as in this passage, and that of *by the will of, at the behest of*, in which it so often occurs in Homer." Linwood, Lex. *s. v.*

560. ἕδνοις, here and usually, *presents made by a suitor* or *by the sponsus after betrothment:* φερνὴ on the contrary was properly *a dowry, property brought by the wife*, frequently called προῖξ.

563. *storm-tossed in rocky fetters.*

567. *οἶστρος, asilus.* Cf. Virg. G. III. 146.

568. *ἄλευ δᾶ, O earth, avert.* On the readings see Dind. and Herm.

569. *εἰσορῶσα* follows *χρίει τις αὖ με*, just as we find in Hec. 970. *αἰδώς μ' ἔχει, Ἐν τῷδε πότμῳ τυγχάνουσα.*

573. *πλανᾷ.* In the active voice *to make another wander;* in the middle voice *to wander oneself*, as in vss. 275, 473, 565.

574. *ὑπὸ..ὀτοβεῖ...ὑπ. νόμον, drones on a sleepy strain.* For the accus. see Jelf, § 566, 3.

577. Join *τί ἀμαρτανοῦσαν.*

581. *παράκοπον, phrensied.* It is properly a musical term = *out of tune.* Bacch. 32, *τοι γάρ νιν αὐτὰς ἐκ δόμων οἴστρησ' ἐγὼ Μανίαις· ὄρος δ' οἰκοῦσι, παράκοποι φρενῶν:* and 1000, *μανείσᾳ πραπίδι Παρακόπῳ τε λήματι.*

585. *ἄδην: ἅλις, εἰς κόρον.* Sch. Plat.

590-2. *δρόμους...γυμνάζεται.* Cf. Matth. § 424; Jelf, 583, 41.

593. *ἀπύεις, thou utterest.* The first syllable is long: the second is common, short here and in Sept. 144, Pers. 124, Aj. 887, Equit. 1023; long in the future or the first aorist in Rhes. 776, Hec. 155, Eur. Suppl. 800. I have ventured to place a note of interrogation, with some other editors, at the end of this line.

595. *προσθροεῖς, thou addressest.*

599. *φοιταλέοισιν, maddening.*

604. *τορῶς, thoroughly, clearly.* Cf. vss. 609, 699, 670; Suppl. 274.

605. *τέκμηρον, indicate.* The active voice is very rare, the middle being generally used, as in vs. 336, but in a different sense.

615. *ἀρμοῖ; lately, ἀστιως,* Hesych.

619. Compare Æsch. Prom. Sol. fr. 179, 5, Saturnius me sic infixit Jupiter, Jovisque numen Mulcibri arcivit manus.

621. *ἀρκῶ,* not *I am satisfied* or *content,* but *I suffice, I am equal* or *able;* just as *I can not* in the dialect of civility is equivalent to *I will not.* Griffiths.

625. *μήτοι με κρύψῃς τοῦτο.* Matth. § 421; Jelf, § 583.

626. "Verbs of *grudging,* &c. have a genitive of that from the antecedent perception of which the feeling proceeds." Jelf, § 499. Translate: *nay, 'tis not that I grudge you this boon.*

627. *μὴ οὐ γεγ.* See vss. 328, 787, 918. Jelf, § 700, *obs.* 5.

628. *θρᾶξαι φρένας, to shock thy feelings.* Hesych. *θρᾶξαι: ταράξαι, λυπῆσαι.*

629. *μᾶσσον,* Dor. for *μεῖζον.*

ὡς. The Scholiasts explain *ὡς* by *ὅτι* and supply *ἀκούειν* or *μαθεῖν* to *γλυκύ*: and in accordance with their opinion Blomfield, followed by Wellauer and Scholefield, interprets the line thus: *Ne de me amplius solicitus sis, siquidem mihi lubet audire.* But I think, with Hermann, that we ought to read *ὅν,* i.e. *ἢ ἃ σε προκήδεσθαι ἐμοὶ γλυκύ ἐστι.* He, however, prefers the elegant conjecture of Elmsley, *μασσόνως ἢ 'μοι.*

636. *ἄλλως τε πάντως καὶ, both on all other accounts and especially.* See Pers. 689, Eum. 726.

—*κασιγνήταις πατρός: ἐπειδὴ αὗται μὲν Νηρηΐδες ἦσαν, ὁ δὲ πατὴρ αὐτῆς Ἴναχος ποταμὸς Ἄργους* Schol. B.

639. *ἀξίαν τριβὴν ἔχει, is well worth the while.*

645. *πολεύμεναι, thronging.*

648. Virg. Æn. iv. 32, Solane perpetua mœrens carpere juventa?

650. *ξυναίρεσθαι* K. *to share in love.*

652. *βαθὺν, deep-soiled,* i.e. *rich, fertile.* Androm. 634, *πολλάκις δέ τοι Ξηρὰ βαθεῖαν γῆν ἐνίκησε σπορά.*

658. *κἀπὶ Δωδώνης.* For this genitive see Jelf, § 633, 1. "The genitive represents the place as something aimed at, the desire antecedent to the notion."

663. *βάξις: λόγος, φωνὴ, κληδών* Hesych. It is most usually applied to *rumour, report,* or *common talk,* as in Agam. 10, 477, Æsch. Suppl. 976.

666. *ἄφετον.* From *ἀφίημι.* *Ἄφετος* and *ἄνετος* are used of animals, especially oxen, which having been devoted to the service of some temple were left to run at full liberty till their time of sacrifice arrived. Thus Io was devoted to the illicit passion of Jove.

672. *Διὸς χαλινὸς.* Cf. Ag. 28; *ἀνάγκας λεπαδνον.*

678. *ἄκρατος ὀργὴν, of untempered fierceness.* *ἄκρατος* is generally said of wine; Homer has used it of milk in Odyss. i. 297, *ἄκρητον γάλα πίνων.*

680. He was slain by Mercury. See Dict. of Mythology.

682. *γῆν πρὸ γῆς, land after land.* See Matth. § 575.

686. *συνθέτους, made up, fabricated.*

689. *οὔποτ' ηὔχουν.* See Agam. 506, Eum. 561; Heracl.

931, Troad. 765, *οὐ γάρ ποτ' αὐχῶ Ζῆνά γ' ἐκφῦσαί σ' ἐγώ*, Helen. 1619, *οὐκ ἄν ποτ' ηὔχουν οὔτε σ' οὔθ' ἡμᾶς λαθεῖν Μενέλαον.*

695. *πρᾶξιν, the fare, the condition.*

700. *ἠνύσασθ', your former desire at any rate ye gained from me.* See Jelf, § 560, 2.

702. Paley remarks that Æschylus is fond of drawing back the article to before the preposition, quoting Cho. 498; *τὸν ἐκ βυθοῦ κλωστῆρα σώζοντες λίνον*: Ag. 521. *τῶν ἀπὸ στρατοῦ*: *ib.* 863. *τὰς ἀμφί σοι κλαίουσα λαμπτηρουχίας.*

708. *στεῖχ' ἀν. γύας.* For the accus. see Jelf, § 559.

709. *πλεκτὰς, woven, of wicker work.* Theocr. xxi. 7, *στρωσάμενοι βρύον αὖον ὑπὸ πλεκταῖς καλύβαισιν.*

710. *εὐκύκλοις, well wheeled.*

711. *ἐξηρτυμένοι, equipped with.* So the Selden MS. for *ἐξηρτημένοι.*

712. *bringing thy feet to approach the rugged sea-roaring shores.*

713. *ἐκπερᾶν χθόνα.* Jelf, § 548, *obs.* 1.

714. *λαιᾶς δὲ χειρὸς.* Paley treats this as an ellipsis of *ἐκ*, but the reason for the use of the genitive is better explained by Kuhner. See Jelf, § 530, with *obs.* 1.

717. Various attempts have been made to identify this river. It may possibly be the *Kuban*, called by D'Anville Hypanis or Vardanis, but distinct from the Hypanis or *Bog*, which is described in Herod. iv. 52. Some have supposed that *Ὑβριστὴν* should be taken as a proper name, on account of the words *οὐ ψευδώνυμον*, but this

is scarcely necessary. The Scholiasts understand the Araxes as meant, and Hermann thinks that a line has been lost, in which that river was distinctly mentioned. For the epithet ὑβριστὴν, cf. Herod. i. 189, ἐχαλέπαινε τῷ ποταμῷ (the Gyndes) ὁ Κῦρος τοῦτο ὑβρίσαντι.

719. It is clear from this verse that the scene of this play was not laid on Mount Caucasus; and from the whole context, especially from vss. 734 and 735, it appears that Prometheus is fixed on some mountain in European Scythia not far from the borders of Asia. Griffiths.

727. μητρυιὰ νεῶν, *step-mother, i. e. enemy, of ships.* Hes. Op. et D. 823, ἄλλοτε μητρυιὴ πέλει ἡμέρη, ἄλλοτε μήτηρ.

728. καὶ μάλ' ἀσμένως, *and that right willingly.* Cf. Choeph. 879, Eum. 373.

730. θρασυσπλάγχνως, *with a stout heart.*

733. The Cimmerian Bosporus is meant, which is called αὐλὼν Μαιωτικὸς, because it led to the Palus Mœotis. Πόρος, when used of a river, does not mean a *ford* or *pass across the stream*, but the *passage* or *road* which the stream itself affords *in the direction of its length* for the λινόπτερα ναυτίλων ὀχήματα, as will be evident from a comparison of vs. 806, Sept. 378, Pers. 367, 501, 747, 864, 875, Choeph. 72, Eum. 452. And it is well known that βοῦς, as well as ἵππος, in composition denotes size. Βόσπορος therefore properly means a *large* and *broad stream* or *river;* exactly as the Hellespont, which Xerxes in Herod. vii. 35, styles ἁλμυρὸς ποταμὸς, is called Ἕλλας πόρος πλατὺς, in Pers. 875. And consequently there is no more foundation for the etymology here given by Æschylus than for the well-known punning translation. Griffiths.

ἐπώνυμος, after thy name, i.e. *called after thee.*

736. *ὅμως, alike.*

737. *τῇδε θνητῇ* must be taken both with *μιγῆναι*, and with *ἐπέρριψεν.*

740. *For be assured that the tale you have now heard does not even yet form the preface.*

743. *αὖ, in turn.*

748. *ἔρριψ', cur non dejicio?* Paley, who points out the use of the aorist in this form. *ὅπως ἀπηλλάγην* is rendered by Monk (on Hipp. 643): *in which case I should be rid.* Cf. Jelf, § 813.

752. *δυσπετῶς, hardly, with difficulty.*

764. *γαμεῖ γάμον.* Jelf, § 583, 36.

766. *τί δ' ὄντινα.* The Schol. supplies *ἐρωτᾶς.* "Sometimes the accus. depends on a verb in the speaker's mind, which is readily supplied by the nature of the passage, and is omitted for the sake of emphasis. So Soph. Ant. 441, *σὲ δή, σὲ τὴν νεύουσαν ἐς πέδον κάρα, φῄς ἢ καταρνεῖ μὴ δεδρακέναι τάδε*, where the fact of the passage being an address suggests *λέγω.* Cf. Ant. 857; Eur. Hec. 202; Nub. 84." Jelf, § 581, 2.
The apparent redundancy in *ῥητὸν αὐδᾶσθαι* is supported by Ar. *οὐ φατὸν λέγειν*: Orph. Arg. 926, *οὐ φατὸν εἰπεῖν*: Virg. Æn. iii. 621, dictu adfabilis.

768. Translate, *ay, for she will bear a son*, or, *ay, by one who will bear, &c.*

770. "The participle sometimes stands in the nominative seemingly without any *verbum finitum*, which however is to be supplied either by what has gone before or what

follows. Here we must supply ἀποστρέφω from ἀποστροφὴ in the preceding verse." Jelf, § 709. There is, however, great doubt about the reading, and many conjectures have been proposed, the best of which seems to be Elmsley's πλὴν ἔγωγ' ὅταν δεσμῶν λυθῶ.

774. See Agam. 1605. The second Scholiast here gives the thirteen generations thus; Epaphus, Libya, Belus, Danaus, Hypermnestra, Abas, Prœtus, Acrisius, Danae, Perseus, Electryon, Alcmena, Hercules.

775. εὐξύμβλητος, *easy of comprehension* or *conjecture*. So εὐξύμβολος in Choeph. 170.

777. εἶτ' ἀποστέρει. For this use of εἶτα or ἔπειτα after a participle cf. Sept. 267, Agam. 481, Choeph. 573, Eum. 438, 654; Matth. § 566, 3; and Jelf, § 697, *d*.

782. λόγου is Elmsley's correction for λόγους. So Œd. C. 49; μή μ' ἀτιμάσῃς Τοιόνδ' ἀλητὴν, ὃν σε προστρέπω φράσαι. Σήμαινε, κοὐκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.

788. πολύδονον, *much driven*. Cf. Av. 1183, Eccles. 954. Odyss. X. 300.

790. ῥεῖθρον, the Phasis. Cf. fragm. Prom. Solut. S. δίδυμον χθονὸς Εὐρώπης μέγαν ἠδ' Ἀσίας τέρμονα φᾶσιν. Prometheus here resumes the narrative, broken off at vs. 735.

793. Grote, i. p. 116, well observes, that there is little chance of our understanding the geography of Æschylus in this narrative. It is possible that some lines have been lost, and that the verses in fragm. 181 (Dind.), belong to this passage.

Κισθήνης is wrongly placed in Thrace by the grammarians. It was in Libya or Ethiopia, as is evident from its mention in connection with the Gorgons.

795. *κυκνόμορφοι*, i.e. *white, hoary.*
κ. ὀ. ἐκτηρέναι. Ovid. Met. iv. 774; Phorcydas unius sortitas luminis usum.

799. *δρακοντόμαλλοι, snake-tressed.*

803. *ἀκραγεῖς κύνας.* There is a similar boldness of expression in *Διὸς πτηνὸς κύων*, i.e. *the eagle*, in vs. 1022: Ag. 136. See Arist. Rhet. iii. 6, 7; Poet. xxii. (or xxxv.)

805. See Herod. iv. 27.

809. *ἡλίου πήγαις.* One would naturally suppose that this means the east, the source from which the sun's light springs, like *πυρὸς πηγὴν* in vs. 110, and *νυκτὸς πηγὰς* in Soph. Orith. fr. 655, 2. But see Æsch. Prom. Sol. fr. 178, *λίμναν παντοτρόφον Αἰθιόπων, Ἵν' ὁ παντόπτας Ἥλιος ἀεὶ Χρῶτ' ἀθάνατον κάματόν θ' ἵππων Θερμαῖς ὕδατος Μαλακοῦ προχοαῖς ἀναπαύει*: quoted by Strabo to prove *τὰ μεσημβρινὰ πάντα Αἰθιοπίαν καλεῖσθαι τὰ πρὸς Ὠκεανῷ.* Herod. iii. 114, Virg. Æn. iv. 480.

810. *παρ' ὄχθας, along* the banks.

811. *καταβασμόν.* On this cataract of the Nile see Herod. ii. 17, and Cic. Somn. Scip.

813. *τρίγωνον χθόνα*, the Delta.

816. *ψελλόν*, indistinct.

817. *ἐπαναδίπλαξε, repeat your enquiries.*

829. *γάπεδα*, i. e. small plots of cultivated ground, frequently found in the valleys of this mountainous country.

831. *Μαντεῖα θῶκός τε* is an instance of the figure *ἓν διὰ δυοῖν*, for *the oracular seat.*

832. See Herod. ii. 53—57, where however no mention is made of a *speaking* oak or beech. In Trach. 171, both doves and tree are introduced; *ὡς τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη.* *προσήγοροι*: *φωνικαί*, Schol. B. See Œd. Tyr. 1338, 1437, Antig. 1185.

836. *οἰστρήσασα, having madly roved.* Cf. Iph. A. 77; Bacch. 32.

837. *κόλπον* Ῥέας, the Adriatic.

848. *τίθησιν ἔμφρονα*, i. e. *will restore you to your natural, i. e. human senses.* The next verse is probably spurious, having been foisted in for the sake of the etymology. See, however, Paley's note.

850. *γέννημ' ἀφῶν.* So Dind. for *γεννημάτων.*

851. *κελαινὸν, swarthy.*

853. *πέμπτη*, i. e. Epaphus, Libya, Belus, Danaus, Danaides.

856. *ἀνεψίων*, strictly *first cousins.* Danaus and Ægyptus were brothers. See Æsch. Suppl. 320.
ἐπτοημένοι, excited. Render, *with fluttering hearts.* Cf. Iph. Aul. 587; Sappho in Longin. x. 2. The word is properly applied to the excitement of love, and hence to any disturbed state of the feelings.

857. *Like falcons left not far behind by doves.*

859. *φ. δ. σωμάτων ἕξει, will be jealous over their persons,* Dindorf and Paley understand *ἐκείνων*, i. e. the sons of Ægyptus. Cf. Jelf, § 696, *obs.* 3. Linwood adopts the other interpretation, which refers *σωμάτων* to the daughters of Danaus, i. e. *and God will grudge them the persons* [*of these girls*].

860. δέξεται. Supply αὐτάς; *will receive them,* [*their husbands*] *having been massacred.*
αἰῶνος, *life,* as in Bacch. 92.

863. ἐν σφαγαῖσι, *in their throats.* Cf. Orest. 291; Virg. Æn. xii. 357; Hor. Serm. ii. 3, 136.

865. μίαν, Hypermnestra.

868. κλύειν, *to be called.* Œd. C. 988; Phil. 1074; Matth. § 307.

872. τόξοισι κλεινός. See Trach. 265. Hercules, who afterwards slew the vulture, is meant.

877. σφάκελος, *spasm, convulsion.*

880. ἄρδις, properly *an arrow-head:* ἀκίς Hesych. ἡ ἀκὴ τοῦ βέλους, Etym. M. p. 137, 49; ἄρδιν· ἀκίδα βέλους, Suid. See Herod. i. 215, iv. 81.
ἄπυρος, *not wrought by fire,* i. e. *not forged by the art of man.* On these qualifying epithets, see note on vs. 803.

884. μάργῳ, *raving, furious,* sometimes *madly eager.* See Sept. 475, Eum. 67, Æsch. Suppl. 741, Eur. Elect. 1027, Herc. Fur. 1083. γλώσσης ἀκρατής, *unable to control my words.* So Soph. Elect. 1175, κρατεῖν γὰρ οὐκ ἔτι γλώσσης σθένω: Helen. 1388, κρατοῦντα στόματος.

885. θολεροί, *troubled, disturbed,* from θόλος, *the ink of the cuttle-fish.*

886. The two lines may perhaps be rendered, *The troubled torrent of my words dashes idly against the waves of my hateful affliction,* as if her outcries and her sufferings were two opposing currents: and the sense may be little more than this, *My calamities are deaf to my complaints.* See vs. 1001, where κῦμα is made an emblem of inflexibility,

Griffiths. Hermann takes ἄτης to mean *fate*, rendering: *perturbata dicta mea illiduntur diri fluctibus fati.*

890. The first Scholiast and Callimachus in a very elegant epigram relate that Pittacus, being consulted by a person whether he should marry a woman with a small dowry but of his own station in life or one who was very wealthy but of greatly superior rank, referred him for his answer to some boys who were amusing themselves with scourging tops (βέμβικες) at no great distance: the man went, and heard the boys exclaiming to one another, Τὴν κατὰ σαυτὸν ἔλα. The same advice is attributed to other philosophers by different writers. Griffiths.

893. *ἐραστεῦσαι, to woo, to be enamoured of.*

898. *ἀστεργάνορα*, intimating that Io had courted some *μείζω βροτείας δωιλίας*, Hipp. 25.

903. *προσδράκοι με.* See Jelf, § 554, *a.*

905. *τίς ἂν γενοίμαν.* Cf. Sept. c. Th. 156, 297, Eum. 789.

910. *ἄϊστον ἐκβαλεῖ, shall hurl to oblivion.* Il. Ξ. 258, *καί κέ μ' ἄϊστον ἀπ' αἰθέρος ἔμβαλε πόντῳ.*

912. *δηναίων, ancient.*

915. *πρὸς ταῦτα, therefore.* Cf. vss. 992, 1030, 1043, Matth. § 591, *β.* The form is constantly used where defiance or contempt is meant to be expressed.

920. Παλαιστὴν, not Hercules, but a son who was never born, but would have been, had the nuptials of Zeus and Thetis been consummated. See Grote, vol. i. p. 257.

928. *ἐπιγλωσσᾶ, blurtest out, ventest against.* But the word has a prophetic force here, as in Choeph. 1043; Arist. Lys. 37. Hence Griffiths translates it; "*thou bodest*

against," quoting Shakespere's, "Thy wish was father Harry, to that thought."

936. Compare Plat. Rep. v. p. 451, a, *προσκυνῶ δὲ Ἀδράστειαν, ὦ Γλαύκων, χάριν οὗ μέλλω λέγειν*: Demosth. c. Aristog. i. p. 782, 8, *Ἀδράστειαν μὲν ἄνθρωπος ὢν ἔγωγε προσκυνῶ*: Philoct. 776, *τὸν φθόνον δὲ πρόσκυσον*: Epigr. in Anthol. iii. p. 166, *ἡ Νέμεσιν δεινὴν οὐχὶ κύσασα θεόν*: Soph. Elect. 1466, *εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω*. More than once in Lucian the exclamation *ὦ φίλη Ἀδραστείη* occurs in the sense of *absit invidia dicto.* The goddess Adrastia was in fact identical, or nearly identical, with Nemesis, the deity of moderation both in word and deed. See Valckenaer on Herod. iii. 401. Griffiths.

940. *ἄρξει.* See Jelf, § 518, *obs.* 3.

941. *τρόχιν, courier, running-lacquey.* It is of course here used in a contemptuous sense.

942. The repetition of the article *τὸν* increases the contemptuousness.

945. *ἐξαμαρτόντ'...πορόντα*, i. e. *who hast sinned by giving.* The latter participle serves to explain the reason of the former. Paley quotes Œd. c. 922; *συλῶντα τἀμὰ καὶ τὰ τῶν θεῶν, βίᾳ ἄγοντα φωτῶν ἀθλίων ἱκτήρια.*

948. Most MSS. have *πρὸς ὧν τ'*, i. e. *and by what persons.* Elmsley and Dindorf have struck out the particle, referring *ὧν* to *γάμους.*

952. *τοῖς τοιούτοις, by such conduct* [*as you at present display.*]

956. *πέργαμα.* Eustathius observes that this name was applied to any city or fortress eminence, or to any lofty building. Servius on Æn. i. 99; omnia alta ædificia *pergama*, dicuntur.

957. *δίσσους τυράννους*, Uranus and Cronus.

961. *πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω.* Cf. vs. 1006, and see Matth. Gr. Gr. § 297, and § 355, *obs.* 2. Blomfield compares the phrase *ὅλῳ καὶ παντὶ διαφέρει*, which is often used by Plato, and in Phæd. p. 79, e. we have *ὅλῳ καὶ παντὶ ὁμοιότερον.*

962. *ἐγκόνει, hasten, speed thee: ἀντὶ τοῦ σπεῦδε*, Schol. Acharn. 1088: *ἐγκονεῖτε· ἀντὶ τοῦ ἐνεργεῖτε, ταχύνατε, ἐπεὶ οἱ τρέχοντες κόνεως πληροῦνται*, Schol. Plut. 255. See Aj. 811, 988, Trach. 1255, Herc. Fur. 521, Hec. 507, Acharn. 1088. Jelf, § 558, 1.

965. *καθώρμισας.* This word properly means *to bring a ship into port, to come to moorings.* The tragedians not unfrequently employ a kind of studied contradiction in terms to give greater force to their metaphors: see particularly Œd. Tyr. 423. Griffiths.

968. *λατρεύειν, to lackey.*

974. *ξυμφορᾶς*, the reading of one MS., seems preferable.

977. *μεμηνότ'.* See Jelf, § 549, *b.*

980. *τόδε τοὔπος*, i.e. *ὤμοι.* Jupiter has no occasion to utter this exclamation.

985. This verse is bitterly ironical: *In sooth I am bound as his debtor to requite his kindness.*

992. *πρὸς ταῦτα.* See on vs. 713.
αἰθαλοῦσσα, glowing.

1000. *πρὸς, according to.* See Sept. 519; Hippol. 701, *πρὸς τὰς τύχας γάρ τὰς φρένας κεκτήμεθα.*

1005. *with womanish upliftings of my hands.*

1008. *τέγγει.* From *τέγγω, to moisten,* as in vs. 401, *τέγγομαι* signifies metaphorically *to be softened, to yield.* Compare Hippol. 302, *οὐδὲ γὰρ τότε Λόγοις ἐτέγγεθ' ἥδε νῦν τ' οὐ πείθεται.*

1011. *σφοδρύνει, art violent,* a rare word, derived from *σφόδρα,* which itself is but seldom found in the tragedians.

1013. *μεῖον* is Stanley's correction for *μεῖζον.* The expression is hyperbolical, *οὐδενὸς μεῖον* being equivalent to *ἔλασσον ἢ μηδὲν* in vs. 938. Dindorf.

1015. *τρικυμία.* Every third wave was supposed to be of surpassing size and violence. Among the Romans, the *fluctus decumanus,* or tenth wave, was held in the same estimation. Cf. Ov. Trist. 1, 2, 49: Met. xi. 530. Paley, however, thinks that *three continuous waves* are meant, "qui semper fere altiores insequuntur."

1022. *πτηνὸς κύων.* See on vs. 803.

1023. *διαρταμήσει, shall tear asunder.* Cf. Prom. Sol. fr. 179, 10; Jam tertio me quoque funesto die Tristi advolatu, aduncis lacerans unguibus, Jovis satelles pastu *dilaniat* fero: Alcest. 494, *ἀλλ' ἄνδρας ἀρταμοῦσι λαμπηνοαῖς γνάθοις.*

1024. *ἄκλητος, unbidden, unasked.* Cf. Choeph. 838; Aj. 289.

1025. *will banquet his fill of the black viands of thy liver.*

1027. This need not be understood as prophetic of any substitute arising for Prometheus, but simply as indicative of the eternity of his sufferings. See Hermann.

1031. *καὶ λίαν, very earnestly.* Cf. Elmsl. on Med. 513

1044. *πυρὸς βόστρυχος.* There is a similar metaphor in Choeph. 168, 178, 230. So Catullus, lxi. 77; Viden' ut faces splendidas quatiunt *comas?* So *sol ignicomus* in Auson. Ep. vii. 8.

1046. *σφακέλῳ, convulsion.*

1048. *κραδαίνοι, rock to and fro, shake.* Translate; *and mingle in rough tide the billow of the deep and the paths of the stars of heaven.*

1051. *Ἄρδην*, from *ἄρω*, signifies *penitus;* from *ἀείρω*, for *ἀέρδην*, *sursum*, and sometimes perhaps *raptim*, nearly the same with *φοράδην*. Griffiths.

1061. *lest the harsh bellowing of the thunder strike you with idiotcy.*

1065. *παρέσυρας.* The preposition may here have the same bad sense which it has in so many other compounds, *thou hast ill drawn.* But *παρασύρω* seems to be generally said of a torrent dragging along with it whatever it meets in its course: see Equit. 527.

1066. On *ἀσκεῖν* see Jelf, § 561.

1070. *ἀπέπτυσα*, literally *I abominate:* for the ancients thought to avoid the danger of a bad *omen*, and particularly to escape the vengeance of the goddess Nemesis, by spitting into their bosoms. Æsch. fr. 365, *ἀποπτύσαι δεῖ καὶ καθήρασθαι στόμα*: Theocr. vii. 127, *ἅτις ἐπιφθύσδοισα τὰ μὴ καλὰ νόσφιν ἐρύκοι*: vi. 39, *ὡς μὴ βασκανθῶ δὲ, τρὶς εἰς ἐμὸν ἔπτυσα κόλπον*. Hence it means to *loathe, detest.*

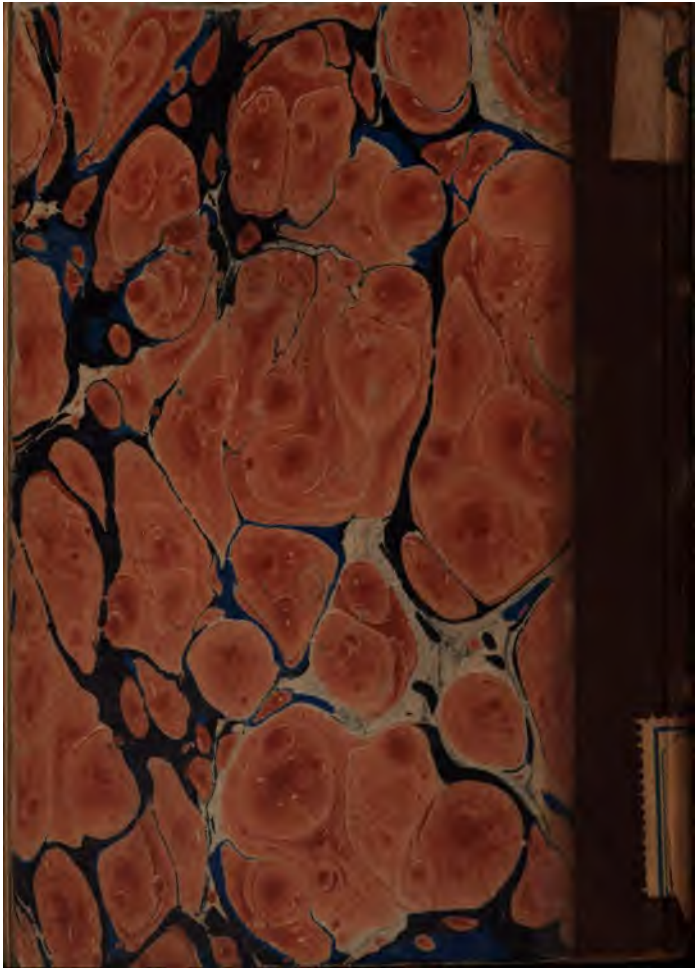
1080. Cf. vs. 1031.

1081. *σεσάλευται, heaves, is tossed to and fro*, like the sea.

1082. Cf. Pacuvius in Cic. de Orat. iii. 39; Inhorrescit

mare, Tenebræ conduplicantur, noctisque et nimbum occæcat nigror, Flamma inter nubes coruscat, cœlum tonitru contremit, Grando mista imbri largifluo subita præcipitans cadit: Undique omnes venti erumpunt, sævi existunt turbines: Fervit æstu pelagus.

1083. *ἕλικες, wreaths, curls, volumes.*

1085-8. *And blasts of all the winds are leaping forth, shewing one against the other a strife of conflict gusts.*

1089. *ῥιπὴ, sudden descent, fall,* and hence *onslaught.*